

THE CONTRIBUTION OF SOCIAL ANTHROPOLOGISTS TO EDUCATIONAL PROBLEMS IN UNDERDEVELOPED TERRITORIES

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Part II. (Part I of this article appeared in the previous issue.)

THE SCALE OF SOCIAL CHANGE

In their book *The Analysis of Social Change*, based on field work in Northern Rhodesia and Tanganyika, the Wilsons [19]¹ discussed the concept of scale in social and economic change and the relation of the scale of changes to the resultant equilibrium or disequilibrium in the society. Their emphasis was on the large-scale changes introduced by Europeans, in areas like the Copper Belt in Northern Rhodesia, compared with the small-scale changes which African tribal societies adopted from time to time in order to adjust their way of living to some new condition, such as the acquisition or loss of cattle, growing tobacco as a cash crop, migrating to fresh territory. People's failure to reconcile changes, whether on a small or large scale, with their social system and social attitudes, and the resulting confusion and frustration due to inability to understand what was happening to them—these they designated as social disequilibrium. This concept of scale was only opened up by the Wilsons in this small book, but it called attention to some of the basic elements of what I have called a new social outlook. There is much discussion among social anthropologists, administrators and educationists about the stability and instability of indigenous social systems under the strain of cultural change, and there is need for some conceptual basis on which to assess the process and the results of this change in terms of the people's social outlook. In his Maret Lecture for 1953 on 'The Study of Values by Social Anthropologists', Firth [3] said that in social anthropology there have been three main emphases: on social structure, on social organization, and on the quality and ends of social organization. This last, in his view, is the field of the study of values, and he said later in the lecture that social anthropologists have hardly begun the definition of values for their purposes, and that by reference to values they can help to clarify the theory of stability and change in social action. I have deliberately called this problem a new social outlook, putting the emphasis back onto the people who are being made subject to cultural change. They had, in Linton's terminology, a traditional value-attitude system, in which they attached certain values to their individual family, their extended or joint family, their lineage or clan, and their tribe or other larger grouping.

One section of this field of study concerns the new outlook which people have on the individual families growing up in urban and industrial centres, and on the changing relationship in village life of the individual family toward the larger kin group. Evidence on this subject is advanced in the Moroccan studies of Montagne [9] in Busia's [2] study of Sekondi, in Fortes's [6] on Ashanti, in the modern Maori study of Beaglehole [1], in Firth [4] on the Western Pacific, in Vogt's [18] study of Navaho returned soldiers, in Oscar Lewis's [8] study of a Mexican village. There is also a suggestion in the studies of Beaglehole, Vogt and Lewis that where a society, such as the Navaho, has an effective system of socialization, family solidarity is likely to be one of the strongholds of cultural stability. Firth made this same point when writing on the Western Pacific. The linking of social cohesion with socialization, and the effects on both of culture change is one of the outstanding problems to which educationists must give their attention; for it

1. The figures in square brackets throughout this article refer to the bibliography on pages 102-3.

is clear that in roughly similar situations of culture change due to external contacts, some social systems can take the strain and others break down under it. If part of the reason for the breakdown is the inadequacy of the socialization process, then educationists should be aware of this, assist in examining the causes, and relate their work to the particular needs of the situation.

VOCATIONAL INCENTIVES

The study of new incentives to work—in which I include the incentives to adopt new forms of occupation as well as increasing the tempo and continuity of work—is fundamental to the planning of technical development whether in industry or rural life. In East and Central Africa, the African Education Report [11] drew attention again and again to the dislike shown by young, partly-educated Africans for staying in the villages and for farming as an occupation. My study of labour migration in Nyasaland [13], and of changing standards of living among one of the tribes there [12], showed that a combination of incentives made the younger men emigrate, and that wages, prestige, adventure, the stagnation and low living standard in the villages were among some of the outstanding reasons. Many of the same incentives seem to have contributed to labour migration in Ashanti, and to the attraction into Moroccan coastal towns of thousands of tribesmen from rural areas. In this last case migration was often accelerated by famine conditions due to the increasing dessication of areas nearest the desert.

The educationist and the planner have here two very different sets of phenomena to deal with. The first is the attraction of labour to new occupations in industry and urban surroundings, and the development of incentives in these new occupations to continuous and stable employment and to increasing output. The second affects agricultural production, and includes both the assurance of an adequate supply of peasant farmers and workers in rural areas and their adoption of new techniques in their traditional occupations and environment. Montagne [9] reported that in Morocco a period of work in the towns made the rural people disposed on their return to their villages to assist in new technological developments in agriculture. This suggests that some of the incentives which originally cause migration from rural areas could be utilized in the reconstruction of those same rural areas. My studies in Nyasaland [12, 13] suggested that this transfer of incentives was not automatic, and was only operative under certain conditions, which included what were regarded by the people as adequate payment for work, and a degree of mobility, and hence of independence, which wage-earning in an industrial centre made possible. Redfield [14] pointed out that in Chan Kom, 17 years after the people 'chose progress' and 'became a pueblo', much specialization of labour had taken place, and that one incentive to boys to learn specialized skills, by apprenticing themselves to artisans and to merchants, was that those specialized skills would be of use to them if they ever wanted to migrate to a city. This particular Mexican development is in sharp contrast to the widespread feature of migratory unskilled labour found in most of Africa and in parts of the Pacific. Educationists who are endeavouring to respond to the demands of technological development in urban, and more especially rural areas, will need to enlist the help of anthropologists, in person or by examining their writings, in order to study the relation between modern schooling and incentives to work under specific and often very different conditions of cultural change.

THE COMMUNICATION AND ACCEPTANCE OF NEW IDEAS

The communication of new ideas seems at first sight a very obvious problem to be dealt with by the technological and administrative planner and by the educationist. New technological processes involve new ideas, as well as new skills, and they must be

taught to people, and it is often presumed that educationists know how this should be done. Anthropological studies suggest that this is by no means as straightforward a process as it first appears. The learning of new skills, the use of new tools and fertilizers, the adoption of a new tempo in work, both daily and seasonal, the dividing up of agricultural labour between men and women—all these changes, as well as the more drastic and dramatic ones in industrial life, appear to the western technician to be based on common sense as well as on scientific knowledge, and he assumes that they will be easily assimilated. The pamphlet *Experience with Human Factors in Agricultural Areas of the World* [17], drawn up by anthropologists and sociologists for the United States Department of Agriculture, directly attacked the fallacy entertained by western technicians that their values were the only ones based on commonsense, and that they only had to demonstrate them to get them adopted. The volume of studies by anthropologists, edited by Spicer [15], entitled *Human Problems in Technological Change* gave illustrations from several different areas of the inherent difficulties in communicating new ideas. The main conclusion was that, however apparently advantageous new ideas seem to the western technician, it is essential they should be related to the values and attitudes underlying the practices of a community in which a change of outlook and method is desirable. In a specific sphere, that of health attitudes and practices in Latin America, the *Cross Cultural Anthropological Analysis of a Technical Aid Program* [7] has much to contribute to the understanding of this problem. Foster, who edited this analysis, pointed out that the single main concern was the communication of ideas—discovering how to persuade people to give up old beliefs and habits and to take on new ones. Two main anthropological conclusions emerged from these studies. One was that it was essential to link the new ideas to traditional ideas which bore some resemblance to them, hence a knowledge of folk beliefs was essential for those planning and operating a programme. The other was the axiom, common to cultural anthropologists, that a people's culture is an integrated functional whole, and that change in one section of it is bound to result in secondary and other disturbances, or, in the Wilsons' phrase, to cause disequilibrium in the society with all its consequences.

RELIGIOUS AND PHILOSOPHICAL CONCEPTS

This last problem is not easy to describe or to discuss briefly. It has been illustrated in very different ways by two recent publications. One is *African Worlds* [5], where several anthropologists gave accounts of tribal beliefs about the nature of the universe, and the relation between the natural and the supernatural. Some of these accounts are related to agricultural practices or to the care of livestock. The majority of the accounts do not suggest that new views of the nature of the universe were impinging upon traditional ones, nor do they indicate where changes in thought and practice have been influenced by cultural contacts. Under modern conditions of intercultural exchange, taking various forms, it is unlikely that the beliefs of a people will remain unaffected, though it is always important to know the basis or starting-point from which the new ideas developed. The new *weltanschauung*, as I have called this fourth problem, cannot be easily contained in any one category of a people's culture. It is partly religious, in the sense in which Nadel [10] in *Nupe Religion* used the term, especially where, in discussing the four 'competences' of religion, he lays stress on its capacity to explain the universe and to furnish an economic ethic. It is also partly philosophical, and in this context the study by Père Tempels [16], *La philosophie bantoue*, contains much interesting matter, especially his insistence that Bantu-speaking Africans have a basic philosophical system which can only be revealed through an intimate acquaintance with their languages and systems of thought. This *weltanschauung* is concerned not only with the relations between man and nature, and man and the supernatural, but also with those between man and man, and in this way it is related to his new social outlook.

The many-sidedness of this concept is well illustrated in the study by Vogt [18]

called *Navaho Veterans*. The primary purpose of the study was to determine in what ways and to what extent Navaho ex-soldiers were changed by military service experience, and also to what extent they were influencing Navaho culture on their return to their homes. Certain hypotheses were put forward about the place of veterans in Navaho society, their leadership, their adoption of the technical side of white culture, their enthusiasm for modern schooling and for western medicine. It is interesting to note that similar assumptions were made in connexion with the return of ex-service men in East and Central Africa after the war, but no studies such as the Navaho one were planned and carried out, and a valuable opportunity to examine the results of wartime cultural change was lost. The methodology of the Navaho study is its most important contribution to the problems of cultural change, since it inquires not only into Navaho beliefs about the universe, but also into the basis of their beliefs and practices concerning the relations between man and nature, man and the supernatural, and man and man. Not only are the basic Navaho beliefs analysed, but also the manner of results produced by their contact with other human groups or types, prior to their service experience—Pueblo Indians, Spanish Americans, Mormons, officials of the Indian service, missionaries, and even anthropologists. This Navaho study was the first of a projected series of five comparative studies of values. In the preface to this series Kluckhohn stressed certain questions requiring to be investigated, and among those which seem most relevant to this article we cite the following: (a) By what processes of formal and informal teaching and learning are the value systems perpetuated? (b) What do value systems mean to individuals in each group? (c) What changes in value have occurred? (d) Under similar pressures, what is the effect on changes of different cultural traditions and different social structures?

CONCLUSIONS

For educationists the final word in an article on the contribution of social anthropology should be in terms of the direct relationship between educational problems and those put forward by the anthropologists. It should also be stated in a way which the educationist will recognize as being immediately relevant to this purpose, especially if he—like so many others—reads the conclusions of an article first. For this reason I have divided the conclusions into two brief parts. The first deals with schools for children, the second with adult education.

Many of the anthropologists whose studies and articles have been used as illustrations are critical of schools from the point of view of their content, methods and aims. In the Gold Coast, Fortes and Busia point out children's maladjustment as a result of schooling, their failure to fit into their traditional society, and their consequent abandonment of the villages for the towns; the failure of urban children attending school to acquire skills or training which lead to employment. In Mexico, the inhabitants of Chan Kom considered that schools, though useful for teaching the 3 Rs and Spanish, disturbed the social behaviour patterns through their co-educational practices, and inculcated idleness and disinclination for the necessary hard work of cultivation. Firth challenges the school system in the Western Pacific because it leaves a great gap between schooling and the practical requirements of earning a living. Education is so much in demand and uses up so much of the slender financial resources of the territories concerned that unless it is better planned and given a new orientation it is bound to be wasteful in terms of money and manpower.

Twenty-five years ago, very many anthropologists could be found to criticize the schools for changing and upsetting the social system which they were studying. They almost joined the ranks of settlers and traders in their denunciation of the 'mission-trained boy'. Since the war, their criticism has been directed towards the failure of the schools to act as a bridge between the old-established culture and the intrusive new culture. A lack of co-ordination, however, exists here between the anthropologist and

the educationist because neither is sufficiently aware of what the other is doing, and opportunities are not made for establishing an effective liaison. Anthropologists have had what were, to them, more interesting and more urgent problems in culture change to investigate. Educationists, being largely ignorant of the work of anthropologists, have shown themselves impatient with their outspoken criticisms, and unwilling to revise their aims and methods in the light of those criticisms. Western educationists have found the process of teaching and of multiplying schools all-absorbing, and have not paused to consider the social and economic setting of the schools and children in the culture of the people, or examine the results of schooling on boys and girls who have to make a difficult adjustment to a changing environment. It is the people of the countries themselves—the Maori, the Malays, the Mexicans, the Africans—who are beginning to see the red light, and to ask whether western schooling must necessarily exclude all their own cultural traditions, while at the same time seeking by its means to effect a satisfactory transfer into a modern economic system.

The second conclusion which has emerged from this article in no uncertain terms is that in the adjustment to technological and social changes the need for adult education is paramount. In terms of the schools themselves, no effective adjustment of education to the needs of the people and the country can be made until the adult population is equipped to understand the function of the schools and to co-operate with them. The process of training adults to take up new techniques in agriculture, new technical skills in industrial work, is primarily educational, and goes deeper than mere instruction in rule-of-thumb methods. As Montagne pointed out, in underdeveloped territories social progress is too slow, and the transformation of peasant peoples into progressive agriculturists or into an urban industrial population is an intricate educational process.

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ACTIVITIES OF SOCIAL SCIENCE STUDENTS IN A FUNDAMENTAL EDUCATION TRAINING SCHEME

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The two parts of the article by Professor Margaret Read have examined some of the consequences for fundamental education of research carried out by one of the branches of social science. As a partial illustration of the points made, and in the hope that educators will look to their colleagues in other disciplines for assistance, we print below an account of the work of some social scientists in a fundamental education training situation.

There exists today ample evidence in the social sciences that educational and technical assistance programmes need to employ methods based on careful investigation of the cultural and social background of the people among whom the work is to be carried out. This is necessary not only to preserve the integrity of such programmes, but also for the practical purpose of avoiding or reducing undue resistance to change. Any scheme which aims at changing old institutions and practices is likely to come up against resistance and problems of adjustment. There are always subtle and variable factors involved in processes of change, and the success of a programme depends on the degree to which such factors have been properly taken into account.

The social scientist whose profession it is to study these problems has an important contribution to make. It is not his task to settle the goals of educational policy. This is more the concern of educators, statesmen and philosophers. His role in this respect is to provide such data and advice on local institutions, practices, beliefs and attitudes as may facilitate acceptance of and co-operation in the programmes by the local people or community concerned; to deal intelligently with problems of adjustment and resistance to change; and to help in evaluating various means towards the selected goals.

Though planners and project executives may agree in principle on the necessity for social science advisory services, there still exists a great deal of misconception as to what kind of contribution is to be expected from the social scientist in the field of fundamental education and technical assistance.

It was therefore with great interest that in 1953 I accepted a one year fellowship from Unesco enabling me to study in a 'group training scheme for specialists in fundamental education' the possibilities of applying social research to problems of fundamental education and extension services.



Fundamental educators participating in the Unesco Group Training Scheme at Mysore trained Vidya-peeth students to control insect pests (Unesco).

THE SCHEME AND ITS TRAINING PROGRAMME¹

The group training scheme had been organized for the purpose of training an international group of persons of varied professional background—social science, film industry, literary work, etc.—for specialist service in fundamental education and technical assistance. A so-called underdeveloped area in one of the dry districts of Mysore (India), containing up to 300 more or less ‘backward’ villages, had been chosen as the practice ground for the students.

The training activities were planned in accordance with the specialized interests of the individual member, bearing in mind the relationship between the various disciplines as applied to the needs of fundamental education. This is expressed by the director of the scheme as follows: ‘The principle of integration was emphasized throughout the course. It was applied both to: the integration of various specialist activities within the fundamental education programme itself; and to the integration of fundamental education with other aspects of social and economic development, notably activities in agriculture, health, craft development, etc.’²

The scheme as such was in no way committed to give technical assistance for the development of backward villages in the area. Apart from the various studies and the production of educational materials, however, a few very modest development projects could nevertheless be undertaken in co-operation with various local technical departments insofar as this was in harmony with the needs, resources, and interests of the local population. Such projects were, for example, a communal tree-planting project, a horticultural demonstration garden with an associated extension service, adult literacy classes, and an educational campaign in regard to animal husbandry.

The first period of the scheme was devoted to an intensive study of the work of various community development and extension service organizations in India. The group was thereafter divided into teams—a social science team and a literacy team—composed of members with the relevant professional experience and qualifications. At times there were also international and Indian national experts in agriculture, health, crafts, etc. associated with the activities of the scheme.

In the following pages we will examine the work of the social science student, describing his specialized activities and their relevance to the principle of training.

The particular objectives of his training may be summarized as the development of knowledge and skill in how to: plan and carry out surveys indicating needs, resources

1. See Vol. VII, No. 1, January 1955, pp. 27-31.

2. John B. Bowers. ‘Report, Group Training Scheme for Fundamental Education’, GTS/FE/Re.9-1954.

and practical possibilities for remedying the needs and developing the resources of the community surveyed; understand the relevance of information obtained by specialists in different fields (e.g. agriculture, crafts, health, etc.); enlist and use the services of outside experts and technical officers, where additional guidance and assistance is required; plan an integrated and continuing programme of survey in relation to the demands of various specialist activities and projects.

With these objectives in mind the student tried to cover the following programme:

1. Carrying out basic surveys giving the essential social and economic data of the area or communities studied for the general orientation of the group, and for planning activities any of the specialist teams might wish to undertake in co-operation with local people and local technical staff. (It was also understood that such surveys, if properly recorded, might serve as criteria for the assessment of future change or development.)
2. Organizing among groups of local people, technical experts and others, discussions on local problems and survey findings which suggested alternatives for improvement. (Such discussions, it was thought, besides their potential educative value, might also provide a valuable supplement to the surveys by stimulating the expression of needs and problems, and indicating in what alternative lines of development the local people themselves were likely to take any interest.)
3. Undertaking special surveys of practices, beliefs, opinions and motivations relating to problems susceptible of treatment by educational campaigns.

While data from the basic surveys might prove useful as general reference material for any further study or developmental activity, and group discussions be of value in indicating the extent to which people themselves were aware of certain problems, special surveys might nevertheless be required for the detailed planning of an experimental project.

Some improvised attempts were also made at evaluating the efficacy of films and other educational materials.

DESCRIPTION OF ACTIVITIES

The basic survey was carried out in accordance with a draft statement prepared in advance by the team, giving in outline the main facts to be collected.

The type of facts assumed to be required may briefly be summarized as follows: available resources, existing amenities; recreation, health, and sanitary conditions; main populational characteristics, including occupations, size and types of families;



Basic surveys of the community by the social scientists include the study of existing practices, such as those shown at this Yelwal village pond (Unesco).

organization of caste, relationship between castes; distribution of wealth, education and power; leadership, social influences and their operation; local administration, relationship of the local community to other communities; utilization of resources, land tenure, main productive activities, diseases among crops and animals; associated customs, beliefs, practices, etc.; food habits, standard of living, forms of indebtedness.

The statement was prepared partly with the purpose in mind of making it later on the basis for a fieldworker's guide on surveys.

The surveys were carried out in a few villages more or less typical of the area. These were chosen without any special criteria that might otherwise have been applied if the surveys had been part of a full-scale development programme or an academic research project.

The data were collected by ordinary house-to-house interviews and more intensive interviews with selected informants belonging to the different social occupational strata. Moreover, detailed interviews and discussions were held with traditional leaders, teachers and other influential persons. Considerable time was also devoted to observations in the field, and to the study of land records and other documents.

The actual field work itself presented no particular difficulties. However, the comparatively short period given to the study of a village—approximately three months—imposed of necessity certain limitations on the depth and reliability of the findings. In many cases only the more obvious and easily discernible types of fact were collected. For instance, in the field of leadership and social influence it was noted that further observations and studies would be required in order to discover the operation of certain non-traditional types of leadership and to establish the significance of the influence of leaders living outside the village.

The evaluation of data relating to money-lending, family income and expenditure proved to be an especially complicated and ambiguous task. In such cases, where estimates were often based on estimates, the data had to be presented in the form of illustrative examples without any claim to absolute validity.

The basic survey also involved investigations into matters that were, strictly speaking, outside the competence of the social scientist. For example, it was thought desirable to survey the possibilities for a more productive utilization of the resources of a given community, including the assessment of the soundness of existing practices. For this purpose observations and advice from technical experts in agriculture, crafts, etc. were incorporated in the survey. As will become clearer in our description of an attempt at poultry improvement, the educator found the integration of social anthropological data with technical observations relating to village industries particularly useful for his purposes. While the technical expert in, for example, animal husbandry discovered symptoms of animal diseases, made suggestions for improving local breeds, etc., the social scientist supplied information on the symbolic significance of various animals, taboos and beliefs connected with their rearing, the importance and prestige associated with keeping certain animals, and preferences for particular types of breeds.

The usefulness of a basic survey from the point of view of the educator, moreover, consisted in its general orientational character. In addition, the survey supplied facts that could be presented to the villagers in the form of proposals, or alternatives for development.

In one of the villages surveyed it was discovered that the government had provided a number of modern improvements including bus communications, electricity, schools, a medical dispensary and a credit society. There was, on the other hand, no observed corresponding change or improvement in village production—a fact which came out in comparing this village with villages that were still denied such advantages.

The training group decided to probe further into this village, and with the assistance of experts on village industries discussions were held with the villagers on 'village conditions' and 'village development'. The villagers complained about poverty, poor yield, loss of produce due to diseases among crops and animals, etc., and expressed their

interest in any scheme, subsidiary industries, or other means that might better their condition. They themselves obviously had very little idea as to how to deal with such problems. Various practical proposals were therefore put forward by the training group, leaving them to make the decisions. The tradition of truly representative group meetings seemed to be rather weak in the village. Participation in the discussions proved to be restricted due to differences of caste, and intercommunication among the various social groups was on the whole discovered to be very restricted. With these reservations in mind it was tentatively decided, in co-operation with the local department of animal husbandry, to take up, amongst other activities, work for the improvement of the local poultry—a subject of great interest to many of the villagers.

THE POULTRY PROJECT

The improvement was supposed to be introduced gradually and to be initiated in the form of a small pilot project involving only a few selected villages.

From the purely technical viewpoint, improving the local poultry by exchanging local cocks for cocks of improved breed seemed to be a comparatively simple operation with great prospective reward for the villagers. With a little extra care—by observing certain rules of feeding and measures for protection against disease—a poultry breed could be developed with an estimated yield more than four times that of the local type.

It was suspected, however, that even though a great number of villagers had expressed interest in the scheme, the proposed change might nevertheless carry a series of implications of which they as well as the technicians might be quite unaware. Complications might, for example, arise from the possibility that certain taboos, customs and practices relating to poultry were variously assigned among and within the social groups comprising the village.

A variety of reactions could also be expected as a result of certain preferences which might eventually prevail with regard to type of breed.

The basic survey itself proved to be too general in scope for providing detailed information on the particular points mentioned above. The group discussions with the local people also showed corresponding deficiencies. The survey team was therefore requested to make a special survey of a 'cross-section' of the first pilot-village so as obtain more detailed and representative information on past and present practices and experiences of the villagers regarding poultry, and to get individual opinions on poultry improvement.

A description of some of the most pertinent findings of this special survey may be of use in illustrating the necessity for doing detailed investigations before a project is started.

DESCRIPTION OF SPECIAL SURVEY FINDINGS

The population in the first pilot village was composed of 10 Hindu sub-castes, one Muslim and one Christian community representing a total of more than 200 households. In the upper castes some people were strictly vegetarian and traditionally prejudiced against poultry-keeping, while some of the lower castes that specialized in crafts and sheep rearing regarded poultry-keeping as an activity ranking low in prestige and importance. The greatest interest in poultry was found among the poorer and to some extent 'non-specialized' groups.

The experts had laid down certain conditions as to the feeding of improved breeds and protection against disease. In one of the lower caste-groups a particular dislike was observed for feeding with rice-bran, which was one of the experts' requirements. Representatives of that group stated that rice-bran carried lice with it. On the whole, however, the discrepancy between local feeding practices and the rules for feeding given by the experts was not so great that a compromise could not be effected.

With regard to diseases it was noted that numerous flocks had been severely reduced due to periodic outbreaks of certain poultry diseases such as chickenpox and Ranicat disease. On the other hand, it was discovered that 24 out of 30 informants were already acquainted with vaccination of birds; but to judge from several statements there was reason to suppose that many villagers were ignorant of the distinction between cure and protection as regards vaccination.

During the inquiry the survey-workers were able to trace attempts at improving the local poultry that had been previously made by various agents. As so often happens in the case of extension work, these attempts had apparently been improvised efforts only—without proper preparation and follow up. Despite the failure of these previous attempts the villagers had nevertheless succeeded in gaining some experience with improved types, locally known as 'farm breed'. Their opinions and preferences regarding types of poultry could accordingly be ascertained with some degree of accuracy.

There were two types of improved breeds—or 'farm breeds'—known to this area, namely, Mediterranean (white birds), and Rhode Island Reds. We give below an example of preferences obtained from 30 informants regarding local breed and type of farm breed:

Preferences with regard to type of poultry. Number of informants in favour of farm breed, 21; local breed, 7; undecided, 2; total, 30.

Preferred colour of farm breed. Number of informants in favour of white, 2; red, 11; indifferent, 8; total, 21.

Preference was shown for farm-birds on the assumption that they would give more and better eggs, and that it would be 'fashionable' to keep this type.

Arguments against farm-birds were expressed as follows: 'They would not suit the climate; their meat would not be tasty; they would require extra feeding and protection; they were given to laying eggs at night'—which may have evil consequences according to local beliefs.

A distinct prejudice against white poultry was also noted, which, according to our informants, had its origin in the traditional belief that white birds carry bad luck and should never be reared along with cattle. It was also stated that white birds had never prospered in the village. It was finally discovered that poultry not only had symbolic significance but could also give rise to social complications. An example of the latter was observed in a caste group where several families were rearing poultry in contravention of a rule against poultry-keeping laid down by the religious leader of the caste who lived in another district. The incident was known to have caused conflicts and divided loyalties in the group and, naturally, a two-sided attitude towards poultry.

The findings of this special survey clearly demonstrated to the persons concerned with the poultry pilot project, to the producer of educational materials and to the extension agent, the usefulness of anthropological and psychological investigations for planning even small and apparently simple development projects. The value of making similar investigations periodically to evaluate a project in operation was also recognized, not merely for the purpose of gauging eventual success or failure, but also for bringing to light in time unforeseen implications and reactions.

The degree to which the technician is able to utilize such findings depends, among other things, upon his philosophy of approach and his sensitivity to values, customs, and beliefs that are shared by other people. We may assume, in this connexion, that if the training of field-workers in social research was integrated with fundamental education and extension programmes, a sympathetic and realistic outlook on problems of development would arise, creating on the whole a more critical and experimental approach to fundamental education.

UNESCO ASSOCIATED PROJECTS—IX DOMASI COMMUNITY DEVELOPMENT SCHEME, NYASALAND

The purpose of the Domasi Community Development Scheme is to investigate fundamentally and comprehensively all aspects of the problem of raising the standard of living and generally improving the way of life of African communities in Nyasaland. The scheme operates within the setting of an administrative district, and the staff carry on their ordinary routine duties, in addition to those specifically required by the scheme.

The area involved is that of a single native administration immediately to the north of Zomba; it was constituted a separate administrative district within the Southern Province at the beginning of 1950, and the officer-in-charge of the scheme is its district commissioner. It contains 93 square miles, of which half is forest reserve; the other half is settled and cultivated. The population is about 15,500, of whom all but 100 are Africans; three-quarters of these are of the Yao tribe; the rest are mostly Nyanja and Lomwe. The average density—over 160 to the square mile—is about thrice the average for the whole protectorate, and in the southern end of the district, near Zomba, it is as high as 600 to the square mile. In this area the Africans are traditionally matrilineal. The majority are nominally Christians, but there is also a considerable number of Muslims.

Local approval for the project was given in 1949 and a site was selected for its headquarters at the Jeanes Training School. Staff was assembled at the beginning of 1950 and a sociologist from the Rhodes Livingstone Institute was engaged to carry out a sociological survey of the project area. Mosquito control works, two water storage tanks and an electric light plant were constructed at the headquarters site in 1950. The whole area, excepting forest reserves, has been sketch-mapped on a scale of six inches to the mile.

The scope of the scheme was widened towards the end of 1952 when a local government training school was opened at Domasi. This school is an integral part of the Domasi scheme, and the scheme's staff, which has been augmented for the purpose, is responsible for the training given.

The staff in 1953 comprised the officer-in-charge and another administrative officer, a medical officer, a woman welfare officer, an agricultural supervisor, a works supervisor, and an office manager (all of whom are Europeans) and the following Africans: a district assistant, five clerks, six agricultural instructors, a veterinary assistant, a forester, a works *capitao* (foreman), an inspector of schools, a mass education assistant, a hospital assistant, two medical aides, three sanitary assistants, two midwives and male and female instructors for the local government school.

The capital cost of the scheme (mainly buildings) and the salaries of most of the permanent staff, together with normal recurrent charges, are covered by grants from the colonial development and welfare vote. The cost of the local government training school, including salaries, is paid by the Native Development and Welfare Fund. Money for extension and development work in general is found from protectorate funds, the Native Development and Welfare Fund, and the local treasury.

Since January 1950 the following results have been achieved:

Villagers have constructed seven road bridges, two foot bridges and four miles of all-weather road. Much of this work was paid for on a 50-50 basis by the villages and the district, or was done by the villagers alone as an invitation to the mobile cinema vans.

Some 2,000 acres of land have been set aside for allotment to landless people. Holdings in the form of 6-acre tracts are being given to landless people who will promise to

clear the land and follow the advice of the agricultural instructors attached to the project. All the available plots have now been allotted and are being bench-terraced and bunded to prevent soil erosion. The number of head of livestock on these tracts is limited to six each to prevent overgrazing, and all persons receiving one of them must agree to grow something in addition to corn, cassava or potatoes—the traditional crops.

Intensive work by the agricultural members of the team in all villages in the area is beginning to bear fruit. Practically all farms in the project area have been marked with contour bunds to prevent water damage, and the planting of bananas and sugar cane on steep slopes has been encouraged, as these crops require little hoeing and hold the soil.

Proper rotation of crops and the use of compost and other fertilizers are being advocated by all members of the district team.

In view of the comparative shortage of grazing, attention continues to be given mainly to small stock, and there is slow general improvement in their management. A promising approach is through the Young Farmers' clubs, of which five now exist in connexion with local schools. All have pens of poultry.

Careful attention is also being given to the development of full village primary schools, additional grades being added slowly each year as the availability of teachers and buildings permit.

The use of Domasi district and its staff for training Africans from elsewhere in the protectorate was contemplated from the beginning of the scheme. The local government training school was eventually opened towards the end of 1952 and by the end of 1953 had received 46 students and their families, from 11 districts and sub-districts. Students come not as individuals but as members of a team representing a native authority area. The standard team comprises the chief (or his deputy), a councillor, a clerk and the local agricultural instructor (a government employee), but there have been variations to allow for the inclusion of foresters, sanitary inspectors and native authority agricultural rangers. Each student is allowed to bring one wife, and if possible, not more than two children under school age.

Each course lasts four months, making about 600 periods available for instruction. Approximately a quarter of the time is devoted to the principles and machinery of local government and its practice at native authority and district level (including court work), and sufficient explanation is given of the organization of the protectorate government to show how the two sets of machinery are geared together. Another quarter is devoted to various aspects of land usage, with particular emphasis on soil conservation and improved husbandry. About a tenth of the time available is allotted to local government works, including roads, buildings, the maintenance of tools and bicycles, and rules-of-thumb for estimating and organizing. A similar amount is given to public health and village improvement. The balance covers a wide variety of subjects, including improvement of education, lectures on the policy and activities of the principal government departments and voluntary organizations, and visits to Zomba African and mental hospitals, the police training school, the prison farm, the approved school, the provincial livestock improvement centre, the provincial agricultural training school and the plantations on Zomba Mountain.

Continual emphasis is laid on two points: the ways in which the organs of central and local government can work together for rural progress, and the association of theory and practice. In the former case, for example, although postal work is pre-eminently a central responsibility, a representative of the Post Office visits each course and after a talk on postal matters a discussion follows of means by which local authorities can help to improve the dispatch and delivery of mails and the clearance of such things as parcels and registered packets.

The work going on in the district provides valuable opportunities for associating theory with practice. A lecture on bilharzia can be followed by a hunt for bilharzial

snails on the station, and later by a morning spent helping the copper-sulphating team at work on local watercourses. Instruction on soil conservation starts in the classroom, moves to the sand-table and thence to the station for elementary instruction in laying out bunds. Later on the students work with a contouring team, then with the supervisory staff checking the work done by garden-owners, and finally with the District Commissioner when he goes out to deal with defaulters. Similarly, the books of the local native administration are available for practical exercises in finance. This system also has the beneficial effect of keeping the teaching staff in touch with the hard facts of life and preventing any tendency to theorize in an ivory tower.

As much as possible is done by the area teams working together, and each course now concludes with development exercises covering an area of comparatively untouched country, whose needs the teams are required to study and report upon. At the end of the last course the first exercise resulted in long lists of things requiring to be done, which showed that much of the detailed teaching had been satisfactorily absorbed, but giving no indication of priorities or methods. This point was emphasized in discussion, and the results of a second exercise in a different area were both more practical and less dogmatic.

THE FOUNDATION AND DEVELOPMENT OF A TURKISH NORMAL SCHOOL

KEMAL USTÜN

For many years there has been a good deal of interest in the work of the Turkish village institutes. We are very glad to print below an introductory note to one of the best known of these, written by Kemal Ustün at the invitation of the Unesco Secretariat, in which he gives a picture of its growth and scope. We intend printing in our series Educational Studies and Documents later this year a full-length study of adult education in Turkey, prepared for us by Turkan Oğuzkan, lecturer in adult education at the Gazi Teachers' College, Ankara.

EVERYTHING COMES INTO BEING AS A RESULT OF SOME NECESSITY

Needs or necessities play the chief role in the activities, efforts, and even the sacrifices of man. This commonly known truth holds as good for educational development as it does for other spheres of man's endeavour.

Turkish villages have existed for centuries amongst many upheavals but through strength have been able to maintain their existence even under the most severe conditions. However, after centuries of stagnation, they are, like so much of the rest of the world, now in process of change.

Before the declaration of the Turkish Republic there were only a very few schools in the cities and towns, and practically none in the villages. One of the most urgent problems facing the nation, which had chosen the democratic way of life, was to build more schools and train more teachers to meet the great new need for education. It was an accepted fact that it would be impossible to create the spirit and ways of democratic life without a free public school system.

Atatürk, the founder of the Turkish Republic in 1923, carried out, in 1928, one of the greatest and most fruitful of reforms: the introduction of the Latin alphabet. By this reform we adopted an alphabet used by the majority of nations and discarded the Arabic script which had been found very difficult to learn and to teach. Social conditions in the nation were in fact propitious for this innovation. The new alphabet was easy to learn and to teach, and at the same time in harmony with the phonetics of our own mother tongue. A very short time after the introduction of the Latin alphabet the country as a whole became like a large school house. Courses were opened for illiterate adults, and from then onwards the literate population began to increase rapidly. Within a short time, approximately two million people learned to read and write. But the 'needs' of the people instead of decreasing had, on the contrary, increased. For this reason it was necessary that this reform, like the others, should reach the villages, of which we have over 40,000 in Turkey. The main responsibility for accomplishing it fell on the shoulders of the teachers.

Atatürk, in one of his speeches to the teachers, said: 'Teachers, you shall be the creators of the new generation', and this call to action was accepted as their goal by all Turkish teachers, for it was necessary to modernize all backward institutions in the shortest possible time.

Many and various kinds of schools were opened, or closed—primary and secondary schools, lycées, technical and higher institutions. Sometimes children and young people could not wait for the setting up of these schools, and decided to help in building their own schools. It was an educational venture on a grand scale.

One particular experiment, a teachers training institute, called 'Village Institute' was begun in 1940. In the old schools 'books' were everything. In this new experimental school 'books' became only one of the teaching materials. In accordance with modern methods and principles of education, the emphasis was placed on practical work: 'learning by doing' became a guiding principle, and was applied on a large scale at the Hasanoğlan Village Institute.

The Hasanoğlan Village Institute—now renamed 'Boys (Normal) School'—was established through the actual labour and efforts of both the students and the teachers. This institute is only one out of a number of such institutions and is named after the nearby village of Hasanoğlan, some 34 km. from Ankara. It aims at being a modern normal school for all the surrounding villages. It is spread over an area of 7 sq. km. and comprises 80 separate buildings set amid trees, many of which are fruit trees. Only four or five years ago this area was entirely bare, without water, trees or greenery of any kind; the usual climatic and seasonal changes were all there was to see.



While performing outdoor work the students of the Hasanoğlan Normal School (Ankara) help the villagers in their daily and seasonal activities.

Students of the Hasanoglan Normal School also learn bee-keeping.



On this bare plain of Anatolia the first building was erected in 1941. Here, for the first time in the history of Turkey, teachers and village students from the nearby provinces, filled with idealism, pooled their labour on behalf of a wider future. First they erected tents in the plain and lived in them for months before the first building was ready. Under these conditions they did not have much time for rest; but despite all difficulties they managed to construct many more buildings.

As time went on, newcomers to the institute joined the older ones in this construction work. An old established village custom was applied—imece—which is the collective way of doing and accomplishing things. In accordance with this tradition, several groups of boys and girls came from other village institutes and stayed a month or two in Hasanoglan, and in this way the 80 buildings were completed. These visiting students brought with them the folklore, songs, dances, music, and other customs of their own villages.

These young people while preparing themselves for the teaching profession, helped to bring water and electricity, plant thousands of trees and make vines, orchards, gardens and lawns wherever they went. While improving local agriculture and village industries, they at the same time helped the villagers in their daily and seasonal tasks.

In addition, the students had the opportunity of studying the natural and economic as well as the social conditions of their new environment, and tried to help in the solution of local problems. All these activities were carried out on the basis of plans and projects prepared in advance by students and teachers jointly, taking into consideration the needs of the local people. As the years passed these needs only increased, for as fast as goals were attained, new horizons were opened up.

TODAY

Yesterday's needs and necessities have now been met, and we face the future. Today, Hasanoglan Boys Normal School has a modern campus on the old bare fields. Modern teachers' residences, classrooms, laboratories, libraries, workshops and sportsgrounds surround this campus.

The old nearby village of Hasanoglan tries to benefit from this experience covering many years and co-operates with the personnel at the institute in many ways.

Until recently, the course of studies lasted five years after the completion of elementary school. However, a year ago, by a special law, this period was extended to six years. Since the institute's foundation, its curricula, rules and instructions have been regularly revised in the light of new experiences.

At the beginning, emphasis was placed on physical activity, and students did not have much free time. Later on, the curriculum was revised and educational subjects were introduced. In this way, practice and theory were balanced. These changes made it necessary to reorganize the programme of the institute. Its name also was changed to 'Boys Normal School', for it now trains teachers not only for villages but for all the elementary schools in the country.

There are now 700 students—all boys—and 38 teachers. Up to the present, 850 students have graduated. A total of over 20,000 teachers have graduated from institutes of this kind in Turkey, and all are at present working in villages.

The programme includes Turkish literature, social studies, science, mathematics, physical training, music and drawing. In addition to these courses, students are required to attend workshops and do agricultural work, and in the last three years also have professional training in teaching methods and practice teaching. The institute has a demonstration school for this purpose. Each student is also required to choose three different leisure-time activities from among the following: foreign languages, photography, driving, bee-keeping, poultry-keeping, meteorology, scouting, music, care of agricultural tools, co-operatives.

In the institute most of the activities are taken care of by the students. There is a student organization working in a democratic atmosphere.

Neighbouring Villages as Social Laboratories and Training Centres

Hasanoğlan and the neighbouring villages provide sociological material for community studies. Villagers have the benefit of both the doctor and the dentist of the institute. Contagious diseases, once very prevalent in the area, have decreased and some have already disappeared.

The institute has supplied Hasanoğlan village with water. Villagers have accepted and applied the experience we have gained in building roads, feeding animals, using modern agricultural tools, and constructing village fountains. They take various problems to the institute and ask for its advice; participate in different social activities of the institute, and often attend films in the institute's cinema.

The village now has a post office and two elementary schools, one of which is the demonstration school attached to the institute, where future teachers do their practice teaching. Even a casual observer can see how the village has undergone changes, and how it continues to develop. Recently it underwent a change in its administrative structure, obtaining the status of a municipality; thus it is no longer administered by a *Muhtar* (village head) and council of elders, but by a municipal council.

Graduating classes of the institute often go to nearby villages and teach the village youth, and by doing so prepare themselves for their future profession. Through their activities, and with the co-operation of the villagers, social conditions are gradually improving.

One of the teachers of the institute travels around these villages showing films. These films deal with subjects such as health, civics, science and agriculture. Unesco films also reach the villagers in this way. The same teacher is also a travelling librarian and provides village teachers with books they need.

TOMORROW

The institute, under its new name, while continuing its main service as a teachers training institution, is also planning to become an adult training centre. The experiments which are now under way lead us to expect that some day this goal will also be attained. In the future, from this centre more books, newspapers, magazines and films will be sent to the villages, and at the same time joint efforts will be made to improve their educational, health and agricultural standards.

THE SEMINAR ON ADULT EDUCATION AT THE UNIVERSITY OF KIEL

FRITZ BLÄTTNER

Readers will remember the article by K. Gerhard Fischer on 'Extra-mural adult education work of the University of Frankfort-on-the-Main' published in our January 1955 issue, pp. 16-21. The following article is a further contribution which shows the growing relationship between the universities and adult education. This role, which is accepted and has a long history in certain Anglo-Saxon countries, raises complex problems in Germany. Those interested in the subject should consult the January 1955 issue of our Education Abstracts (vol. VII, no. 1), which is devoted to 'Adult Education in the Federal Republic of Germany (as at 1 May 1954)', and was prepared for the Unesco Secretariat by Walther Karbe.

In Germany, adult education is provided by the *Volkshochschulen*—not by the universities, whose concern is with research and the transmission of learning. This division of activities resulted from the movement for popular education which flourished between 1910 and 1925. As, during that period, the concept of the *Volkshochschule* gradually developed, those institutions were entrusted with the task of bringing enlightenment, warmth and cheerfulness into the lives of simple people. Study was not, however, to be the only or even the principal means of achieving this 'mastery of life'; emphasis was placed on cultural and social activities. Acting, music, dancing, conversation and companionship had been stimulated and developed to good effect by the Youth Movement. Since the reformers of adult education were closely connected with the Youth Movement, or had themselves passed through it, they laid considerable stress on the cultural and social aspects of adult education and of the *Volkshochschulen*. The universities, however, were not in a position to assume these tasks, despite the keen interest they felt in them; and so it came about that after the first world war the *Volkshochschulen* took over the entire responsibility for adult education.

Kiel University is the university of Schleswig-Holstein, a province into which the ideas of Grundtvig penetrated from Denmark at an early date. At this institution, after the first world war, the celebrated jurist Radbruch was prominent in an attempt to forge a link between the university and the adult education movement. This led to the foundation of the 'University Society', whose purpose was to 'bring about a closer intellectual and social relationship between the university and the Land of Schleswig-Holstein' which is still exerting a beneficent influence. The professors of the university visit the branches—about 40 in number—which are distributed throughout the province, to talk about the results of their research work. During 1953, 335 such lectures were delivered. The 'University Weeks' which are held once a year attract a large attendance from Kiel and the surrounding districts. Holiday courses are arranged for workers in various fields, particularly for foreign students.

Among these numerous efforts to extend the benefits of university work to a wider public is the Seminar on Adult Education, organized in 1950 by the Institute for Pedagogy and Psychology of Kiel University. In this undertaking, devoted to the investigation and clarification of problems connected with adult education, it was English influence that was principally at work. English and American visitors have always displayed an interest in it, and thus encouraged the organizers to fresh efforts. It comprises: (a) meetings of the seminar and scholarly activities; (b) practical experiments and the elaboration of theories from their results; (c) seminars for lecturers, intended for teachers in the *Volkshochschulen* of the *Land*; and (d) occasional publications.

These are held fortnightly. The members are students, teachers, adult educationists, officials of the Labour Office, and trade union representatives. The various tasks in adult education are examined in reports and discussions. Particular attention has been devoted in recent years to civic and cultural education. The idea of 'partnership', as developed by Oettinger along American lines, has been carefully studied; and a leading representative of the amateur dramatic movement (*Laienspiel*) has been instrumental in stimulating keen discussions at a number of meetings. A prominent figure in the 'popular book' world has described and explained his methods. The potential contributions of science, art, religion and philosophy to adult education have been investigated, and training in the proper use of films, radio and books discussed. The representatives of the Labour Office and the trade unions have described the needs of employees, industrial and agricultural workers, and the unemployed, and sought for ways of helping them by means of adult education. Material derived from the sociological seminar on leisure activities, hobbies and choice of vocation has been made use of. English, American and Scandinavian visitors have described the adult education systems of their own countries, and members of the seminar have reported on study trips which they have made in the Western world.

Thorough investigation of specific problems, supplemented by a comparative study of foreign methods, will, it is expected, result in the gradual elaboration of a comprehensive theory of adult education. Certain aspects of the subject have been dealt with in written papers; one of these was devoted to amateur dramatics (*Laienspiel*), another to 'popular books', a third to popular education among employees of the occupying power, and a fourth to educational work in 'apprentice hostels' (*Lehrlingsheime*).

PRACTICAL EXPERIMENTS

Special importance is attributed to these, the purpose of which is to apply methods not hitherto tested in adult education work, and to make a theoretical assessment of the results. An experiment, suggested by the English 'tutorial classes', was begun in 1950 with the object of showing that it was possible to assist men past the age of students by means of a coherent scheme of education lasting several years. Participants in this 'Course of Popular Education' arranged by the Pedagogic Institute of the University—most of whom were members of the Office Workers' Union—pledged themselves to follow a two-year course of instruction, the form of which they would help to decide. The subjects dealt with, each in a six-month period, were labour psychology, world economy, national economy, and modern history. The second course also included sociology. Teachers were chosen from among the university lecturers and assistants. This led to certain difficulties. In one instance, a most gifted young scholar was unable to find the right language in which to make his knowledge interesting to his listeners. The first course was nevertheless a success, for most of the participants persevered until the end and (a fact which is perhaps even more gratifying) subsequently followed the lecturers into their *Volkshochschule* classes. The lecturers, too, experienced the desired effect; they learnt how to talk to non-academic people, and found pleasure in the work. Most of them are now giving some of their time to the *Volkshochschule*.

The second practical experiment was conducted with apprentices who had taken part in a vocational competition. They were asked what they would like to do, and their wishes, though covering a wide field, were all met. Wherever possible they were brought for this purpose into the corresponding department of the university. After this deliberately varied introduction to study, the group—following the Swedish method—was split up into study circles, where its members continued to work independently under the unobtrusive supervision of students.

A third experiment was aimed at interesting the departments of the university in the

local *Volkshochschule*. During the winter session of 1953/54, the *Volkshochschule* arranged a series of public lectures in which, each week, one university department gave the audience a glimpse of its work and methods. This series aroused great interest among those members of the public who were already registered with the *Volkshochschule*.

SEMINARS FOR LECTURERS

These are organized by the union of *Volkshochschulen*, and in them scholarly activities and experiments are turned to account. Dr. Meissner, the assistant of the seminar on adult education, is a member of the managing committee of the union. Five such seminars for lecturers have so far been held, each attended by 30 practising adult educationists from different parts of the *Land* who were introduced, by means of lectures, debates and study groups, to the history of adult education and the problems of method and principle in such education. The success of these courses is demonstrated by the eagerness of applicants to take part in them. They are to be continued and extended.

Workers in the field of adult education who have already followed these basic courses of instruction are now to take part in extension courses dealing with special aspects of their teaching work. The intention is to make these seminars a permanent feature of the *Land* union's organization and entrust their operation to the seminar on adult education. The university seminar will thus gradually be transformed into a scientific institution which will deal with all theoretical and practical measures for the extension of adult education. In the spring of 1955 a meeting took place between the executive committee of the *Land* union of *Volkshochschulen* and a senatorial commission of the university. The university representatives announced that they would be at the disposal of the institutes and staff of the *Volkshochschulen*. The seminar for adult education will be a kind of liaison office.

PUBLICATIONS

These efforts are brought to the knowledge of the general public in the *Blätter für Erwachsenenbildung in Schleswig-Holstein*, published by the union of *Volkshochschulen*. This periodical provides a vehicle for the publication of reports and debates from the seminar for adult education. A recently published pamphlet entitled *Universität und Erwachsenenbildung in Schleswig-Holstein* describes the development of this problem in so far as it concerns the University of Kiel, and outlines a programme for the future. Lectures given and debates held during the seminars for lecturers are published, and thus become available to *Volkshochschule* teachers. Further subjects of research, to be dealt with in future publications, include the psychological basis of adult education; films and radio; workers' and adult education, etc. Dr. Meissner, has just published a study called *Politische Bewusstseinsbildung heute* (Deutscher Volkshochschulverband, Bonn, Dyroffstr. 3).

The seminar on adult education began its work with no funds whatever. When it was realized that its results could be put to practical use, the government made it an annual grant of 2,000 DM. This made it possible to pay teaching staff for experiments and obtain books for a small specialized library.

A scientific approach to the subject of adult education is also made by other universities—Frankfurt-am-Main, Göttingen and Marburg. It is unlikely that the German universities will ever engage in adult education on so large a scale as do the English and American universities, for the simple reason that in Germany the *Volkshochschulen* have devoted themselves entirely to this task, with whose vocational, cultural and social aspects the universities are not equipped to deal. But the aim everywhere is to achieve very close co-operation, as exemplified by the University of Kiel.

TELEVISION'S CHALLENGE TO ADULT EDUCATORS

HENRY R. CASSIRER

In many small French villages, some sixty miles east of Paris, the *télé-club* meets regularly three times a week in the schoolhouse. Its composition corresponds roughly to that of the village itself—smallholders, agricultural labourers, some industrial workers, a sprinkling of large landowners and white-collar workers. The television screen powerfully attracts all adults, irrespective of their educational or social status.

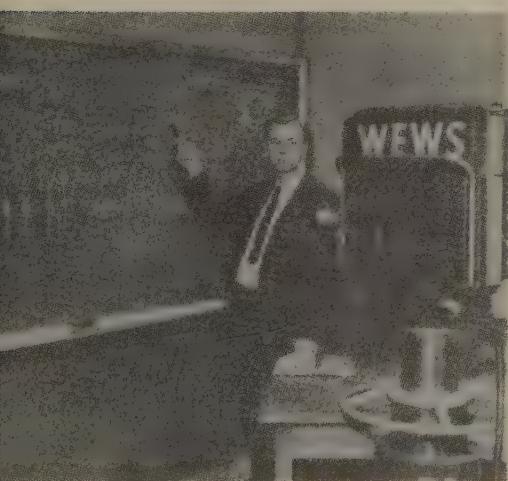
In England, television antennas rise above the humblest cottages. Surveys by the BBC indicate that the social distribution of television sets corresponds roughly to the distribution of the population itself. The majority of viewers are working people.

In the United States, 58 per cent of families have a television set. In many of the eastern states, where television has existed for some time, as many as 89 per cent of homes are so equipped. On important occasions more than seventy million people view a single event. Television makes not only the most widespread but also the deepest impression upon the population of the United States.

In Cuba, there are 150,000 sets for a population of less than five and a half million people. Families and whole groups of people crowd round sets to view programmes which are broadcast throughout the island. It is the mass of adults who are reached here, too.

Television reaches all social classes and penetrates deeply into the minds of its viewers. No one concerned with the outlook of adults can ignore television today. In some countries television is already a major force. In others it is being introduced or planned. But even where its present impact still appears to be small or even non-existent, its potential for the future is none the less great. All in all, television takes in at present a total of more than sixty countries, 30 of which are already broadcasting their own programmes.

Educators are concerned with television not only because it is spreading fast from country to country and in depth within each nation; not only because it appeals to the aural and visual senses in the intimacy of the home or club. It is because television generally is still only in its formative stage that educators have an opportunity to take part in its development, rather than stand helplessly by, as has largely been the case



Television can help in the teaching of formal disciplines. The WEWS camera moves for a close-up view of a blackboard diagram as Mr. Peter Hampton, assistant professor of psychology, discusses a point in the course on child psychology given during the spring of 1952 at Western Reserve University, Cleveland, Ohio (Unesco).

with the film. The merging of forces between television and the educators of adults is a question of time.

RECEPTION

Television seeks out its audience in the intimacy of the home. At a turn of the switch, the viewer can open up a wide world of entertainment and knowledge, and have direct communication with remote events and personalities. What an opportunity for adult education, for broadening the knowledge and horizon of the public!

The disadvantage of home-viewing from an educational point of view is, however, that it tends to lead to passivity, to a constant preference for pure escape and relaxation, and to the isolation of the individual viewer. Yet adult education thrives on discussion and an active mind. The television set in the group, or the *télé-club* as it is called in France, can be a focus for community discussion, for collective action and for the development of discriminative taste in reception. The more obvious asset of the *télé-club* is that it makes television accessible to sections of the population who are not able to purchase individual sets.¹

The first and perhaps the most effective role of the adult educator is on the reception end. His purpose here is twofold: to utilize broadcasts which make a contribution to his educational work, and to develop a discriminative sense of values among the television public.

By forming viewing groups or *télé-clubs*, by arranging for the reception of particularly significant programmes in groups or classes assembled for other purposes, by stimulating discussion of the role of television and of individual programmes in educational centres, in formal classes or within the framework of other leisure-time activities, the educator can constructively incorporate television in his work. His primary task should be not so much to impress his own preconceived standards upon others, as to guide viewers towards a discriminative analysis of what they have seen, to get them to discuss television, rather than to swallow passively its seductive offerings.

THE PROGRAMME

The educator's second concern is with the programmes themselves. They can constitute an unprecedented extension of his ability to reach adults everywhere, to do an effective job of mass adult education addressed to individuals in their homes or in their viewing groups.

Nor need the educator confine his interest to those programmes which bear a particular 'educational' label. In fact, his work is liable to be a great deal more effective if he keeps the whole of normal programming in mind and sees the direct value which many programmes may have for his educational purposes.

Returning home after work, the viewer turns on his set to enter another world with which he can establish a strong personal link, which will give him an emotional experience different from (though not necessarily unrelated to) his own daily, confined life. He may look for pure relaxation, for laughter and amusement. He may seek suspense or passion in a studio drama or a feature film. He may want to satisfy his curiosity, to peek in on remote places, events or personalities. He will respond to that enjoyment which art alone can give to man. And he may seek instruction, provided this instruction is made meaningful to him and he himself can feel involved in the subject treated.

Much has been said about the need for 'sugar-coating' educational broadcasts, and educators in particular have shown much reluctance to subject their presentations to

1. Details concerning the French *télé-club* movement are given in a special report obtainable from the Department of Mass Communication, Unesco, Paris. A detailed sociological study on this subject is in preparation for publication by Unesco.

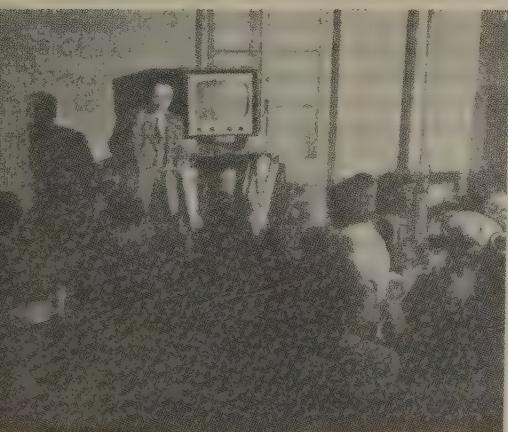
what many consider a cheap appeal for popularity. But it would seem that such objections miss the point of television and seek to subject it to forms of communication not specifically adapted to it. In using television, the adult educator may do well to keep in mind three facts: (a) The television audience is large and popular. Even if only a small portion of this audience is attracted to a broadcast, it is likely to be much more numerous and more diverse than any other audience for adult education. The programme, therefore, must maintain a certain broad appeal. (b) Television is a personal medium of communication and the viewer expects to participate, to become emotionally or intellectually involved in the programme. And it is he who in the last resort decides, by turning the knob on or off, whether or not to take an interest. With television, there is no classroom, no registration or examinations (except in a few isolated cases), no 'captive' audience. (c) Television is essentially a leisure-time recreation. Like all other leisure-time activities, tele-viewing may involve a certain amount of serious work and experience. But whatever the nature of the programme, there must be personal satisfaction in it for the viewer.

The issue then is not so much to 'sugar-coat' the programme, to surround it with a cheap and glittering veneer; but rather to give the entire broadcast a thoroughly human atmosphere and relate the presentation to the intellectual and emotional demands of the viewer. And secondly, it means that information must be presented a little at a time and in a manner suitable to convey understanding through the fleeting image on the television screen.

USE OF 'NORMAL' BROADCASTS

If these considerations are borne in mind, it will be seen that there is much value in the normal programme of television stations. Film classics, good drama, broadcasts of important national and international events, sports contests, which stimulate interest in peaceful international competition and lead to activity in sports, broadcasts on scientific and social subjects, programmes of travel and exploration—these and many others can well be used by the educator in his work. They can be the starting-point for group discussions. They can incite the viewer to follow up the broadcast through reading, travel and visits to places of interest. Well prepared, well presented and explained, such programmes may serve to broaden the horizon of the average viewer.

Of more specific interest to the educator are programmes designed to convey particular aspects of information and aimed at evoking an active and constructive response. They can bring valuable and vivid knowledge about such subjects as health and hygiene,



Television programmes can be used as a basis for group discussion, as shown in this French télé-club (New York Times).

Science, and life in foreign countries. Documentaries on social issues or important problems facing the nation and the world, broadcasts in co-operation with museums and universities, broadcasts on art and music fall frequently, though not exclusively, into this group.

Let us take health, the nature and the care of man's body, as an example. The work of the doctor, his dramatic experiences and human qualities, is frequently the subject of television dramatic programmes. Basically, such broadcasts can achieve no more than create interest and respect for the work of the doctor, though they may incidentally convey information on the nature of certain diseases and their cure.

More particularly designed to convey an idea of modern medical thought and knowledge is another American series entitled 'The March of Medicine'. A recent broadcast dealt for instance with mental illness. In it scientists described to a large audience what is being done to treat schizophrenic patients and gave viewers some idea of the nature of such an illness.

A third example in this field comes from Great Britain, where the BBC broadcast a series of programmes under the general title 'Matters of Life and Death', and another series which demonstrated vividly the 'Limits of Human Endurance'. The purpose of these programmes was not merely to inform the public about scientific research but to convey information which could be directly useful to the viewer, by giving him a better knowledge of his own body and guiding him as to how he can collaborate usefully with the medical profession. As a BBC producer put it, the aim of the programmes on medicine was threefold: first, to allay groundless fears in the minds of people who thought they were suffering but were afraid to see a doctor; second, to persuade those who had grounds for fear to go to their doctor and to try and create in their minds a confidence in the medical profession; and third, to put over the matter in such a way that it would enable them to gain that confidence.

Finally, television has attempted to convey basic knowledge about man, his nature and origin, such as can be furnished only by an institution of learning. In co-operation with the Museum of Natural History in New York, the Columbia Broadcasting System is broadcasting 'Adventure', a programme which blends factual material with dramatic presentation. A dramatized version of man's early migrations, together with a documentary film report on the life of Australian aborigines sought, for instance, to give some idea of the origin of human races and the nature of primitive man.

Here, then, are various ways in which the television public can be acquainted with the work and achievements of scientists. There is one other method which may be adapted to television: the illustrated lecture, which follows closely the presentation in formal education. In the United States, with its multiplicity of television organizations and the establishment of specific educational stations, there is opportunity for a great number of specialized broadcasts and a close link between television stations and academic institutions. In countries where there exists only one national programme, the opportunity for educational specialization is more limited. But here, too, the outstanding speaker with his ability to give life to an apparently dry subject can make his mark. The remarkable success of a series of half-hour lectures on Shakespeare given in the United States by a California Professor of English, Dr. Baxter, indicates that the possibilities of this type of presentation have hardly been explored.

EDUCATION AND THE TECHNIQUES OF TELEVISION

The lecturer, the expert, the specialist on television can be successful only if he knows how to adapt himself to this new medium of communication. Inadequate understanding of television by educators, a certain snobbish attitude towards the medium and ignorance of its techniques and determinants, bar the road to fruitful integration of educational and cultural purposes into television programming. Similarly, lack of appreciation and understanding of educational and cultural subjects by the producers of television

programmes limits the output of worthwhile broadcasts. That is why both educators and producers have frequently stressed the primary need for mutual understanding of each other's objectives and problems.

The international study course of television producers, organized under the auspices of Unesco and the BBC, which brought together broadcasters from 12 countries in July 1954, in London, was emphatic on this point: 'The fundamental problem of the producer of educational and cultural programmes is that he must translate into the language of television a body of knowledge and experience hitherto communicated through other forms of mass and individual communication.' The producers stressed the ever-present 'problem of adapting content to the form of television, the difficulty of presenting visually art and information which is not necessarily visual in itself, the need for developing television for the communication of knowledge and cultural achievement'.

Team-work between broadcasting organizations and educational institutions, between producers and individual experts was suggested as the most urgent need for the development of educational and cultural programming. The conclusion was reached that 'the producer must seek to absorb fully what the specialist wishes to put across or what is the essence of the work of art or science which is to be communicated. The specialist on his part must equally understand the particular requirements of the mass medium and must respect the producer as an equal, who in his own right possesses essential skill and creative ability'.

It is significant that the same point was made with equal emphasis by a conference of adult educators who met in November 1954 at the Unesco Institute for Education at Hamburg to discuss the use of audio-visual aids in adult education: 'There is danger in educational work undertaken by the broadcasters without constant link with the body of adult educators. On the other hand, educators are only too frequently ignorant of the problems which the producers of programmes face, such as the aesthetic and technical conditions which determine the form of programmes'. That is why there was unanimous desire for 'mutual training in workshops, study weekends, and particularly through the co-operative production of certain broadcasts'.

Television can be a major link between the peoples of our time, as well as between the cultural worlds of the intellectual, the expert and people in general. But such a link requires a link at the top, a pooling of knowledge and techniques among broadcasters and experts, a rejection of all forms of purely negative criticism and a willingness for constructive co-operation.

In conclusion, let us sum up once more the various ways in which the adult educator can make a contribution to television and utilize it in the accomplishment of his tasks.

1. Today is the time for active concern with television, because it is today that the foundations of future programming are being laid. The educator must first of all follow the development of television in his own country, familiarize himself with its problems, learn about its techniques.
2. The educator has a most important function in developing a sense of discriminative value among viewers and in utilizing significant broadcasts in his educational work.
3. The educator will seek to develop co-operation with the broadcasting industry to which he can make valuable contributions on the basis of his knowledge of educational programming and the popular audience. Such co-operation can be developed through meetings and workshops, through special audience reaction and sociological studies which are directly useful to the broadcaster, and through contributions to the programmes themselves, either as adviser or as direct participant and expert.

Learning—reception—programming, these are the three progressive steps for the educator's concern with television. The form in which his active interest expresses itself will vary from country to country. But the purpose will remain the same: to turn television into the most powerful medium of adult education yet devised by man.

AN ADULT EDUCATION SERIES: ‘REGARDS NEUFS’

B. CACÉRÈS

The leaders of adult education in France are guided by an extremely simple idea, namely, that the injustice inherent in a system which debars the great majority from access to culture must be removed. Eighty per cent of the French people do not continue their education beyond the completion of their primary studies.

The fact that mastery of the written language has now become general in France represents a great step forward, but it has done little to promote the reading of books, or at least of good books.

The aim of adult education is not to give a few isolated ‘cases’ the benefit of wider knowledge, but to provide educational opportunities for the maximum number of people. This aim raises problems of method. For instance, many teachers have doubts regarding the effectiveness of lectures or evening classes for workers. The teaching of particular subjects should not be confused with adult education, which is concerned with life in the fullest sense, with its many different facets. The adult learner is not interested in obtaining a certificate or specializing in a given field; he aspires to a fuller understanding of the world in which he lives and a better organization of his leisure. The problem is therefore the following: How can an adult use his free time to improve his general culture? In organizing spare time educational activities for adults, regard must be had to their way of looking at things, and the ultimate aim must be to enable them to lead fuller and more interesting lives.

This involves to some extent the use of active methods. The conventional literature class is replaced by a social evening at which long extracts from a book—say, a good novel—are read aloud. This is known as a presentation (*montage*). The object of reading aloud is to awaken the interest of people who are not accustomed to reading and make them feel the qualities of the book. When he has finished reading, the leader helps his audience to put their impressions into words, to discuss the ideas in the book and, lastly, to know and appreciate the author. It has taken several years to perfect this method. Every month, the Peuple et Culture association publishes an annotated index card for the guidance of teachers who use reading aloud as a means of improving their pupils’ general culture.

Each index card gives particulars of either a French novel or a French translation of a foreign novel, together with advice for a *montage* and a discussion adapted to the main interests of an audience of industrial or rural workers.

Peuple et Culture has set itself the task of training leaders for all the adult education groups—such as cultural centres, youth clubs, rural centres, clubs for recreational activities, etc.—which are trying to help as many people as possible to take advantage of the vast facilities for cultural advancement that, in the modern world, are available (at least in theory) to all. These facilities, including reading, photography, films, wireless, television, and also travel, sporting events and handicrafts, should all be turned to account. Our movement, which was created in 1944, is imbued with the spirit of brotherhood and restoration which characterized the resistance and the liberation. By its vitality and achievements, it testifies to the fact that political freedom presupposes a cultural liberation, enabling every individual, so far as his natural gifts allow, to deepen and enrich his personality.

With these aims in view, it organizes study courses and cultural events (films, plays and lectures), prepares informative material and publishes a monthly bulletin for its members, together with technical documents (annotated index cards for reading, music, the theatre, etc.); it also issues a series called *Peuple et culture*, published in the Editions du Seuil.

National study courses, lasting from one to two weeks, are open to local leaders who wish to improve their methods of adult education. In the cultural domain, assistance takes the form of providing adult education associations or movements with a commentary, a recital or a cultural *montage* likely to interest all their members or even the whole of the community concerned. The informative material published by the movement bears on adult education techniques, achievements and experiments in France and abroad, and on the checking of results in the various organizations and institutions. Through the bulletin, contact is maintained between the centre in Paris and educators working in all parts of France. This is the background of the series entitled *Regards neufs* (Looking Afresh), which is one of the most important instruments for the furtherance of our aims.

FOR WHOM IS THIS SERIES INTENDED?

This is not a series for the 'popularization' of culture, published with the idea of giving a brief general picture of particular problems or techniques so as to make them familiar to all. Other series are doing this very well in France, with excellent results. Nor is it an 'educational' series designed for teachers at the primary, technical, secondary or higher levels, who are constantly in need of easily accessible works in the preparation of their lessons.

Our series is intended for all leaders of groups aiming at the promotion of adult education through the practice of such activities as sports, handicrafts (photography, book-binding, etc.), surveys (travel on the completion of studies, paid holidays, weekends, etc.), sessions for reading, films, plays, television, etc.—in fact, all practical cultural pastimes.

The series is also intended for all teachers who wish to encourage young people on leaving primary school, secondary school or training centre to continue their education, and, lastly, for all those who need guidance on ways of improving their general culture in their spare time.

While, in France, the leaders of adult education are generally drawn from the ranks of primary teachers, self-educated people belonging to every class of society and every profession often prove invaluable as leaders in a great many adult education institutions, serving on the same footing as primary or secondary teachers or engineers. For all these people, we endeavour to make our series not only a source of additional information but also an instrument of educational work.

NATURE OF THE SERIES

The series *Peuple et culture* not only publishes popular articles dealing with particular problems but, first and foremost, provides instruction in a form that varies according to the actual activities of the adult education groups. Our publications should therefore, be of use to every group leader. In particular, organizers of libraries, ciné-clubs, travel or other groups find our publications, by the very way in which they are presented, a useful means of disseminating culture.

Peuple et culture includes: plans and notes for tours, discussions of films, book reviews, instructions for study circles and 'evenings'; articles on outstanding French achievements in adult education, and reports, etc., by the best local, regional or national leaders, representing every shade of opinion; reference material, index cards and papers prepared for inquiries, discussions, study circles, 'evenings' and special occasions; information to provide guidance for teachers in coping with the educational, cultural and social problems raised by adult education.

The description of techniques or subjects studied in our series calls for the use of 'active' educational methods on the part of readers. Our books do not provide an academic type of instruction, but are planned in such a way that the conscientious teacher

is obliged to use a whole series of cultural methods. In our view, 'active' education must be rooted in the actual interests of students, which are bound up with everyday life and not with any specific subjects as such. The subjects studied are only the means—which must be closely co-ordinated—of helping people to become more aware of their ascendancy over their environment. The problem is not to teach, but to help people to feel and understand better, in fact, to enhance their way of life.

The appearance and presentation of a book are also important from the cultural standpoint. Too many books have too long been published in an unattractive form. It is true that since 1944 most publishing firms have made a great effort in this direction. School textbooks have benefited therefrom. Photographs and typography occupy a more important place. A glance at a textbook published at the beginning of the century is enough to show the improvement that has been achieved. The real problem, however, lies elsewhere. The illustrations too often appear to be merely superimposed on the text of the book. They no doubt make it more attractive, but that is all.

Without producing luxury editions, which we could not afford, we aim at 'photographic presentations' having the same cultural value as the text. The photographs should help the reader to understand the book; they are a means to culture; they 'speak for themselves'. Such visual aids are useful in adult education. They can develop in the reader a keener perception and a better understanding. It takes just as much time and trouble to prepare these 'photographic presentations' as to write the text of the book. That shows the importance we attach to them.

Thus each book, as a whole, is conceived as a 'presentation' enabling the teacher to organize an 'evening' or a discussion on the theme of the book or some familiar aspect of it.

Let us take for example: *Regards neufs sur les jeux olympiques* (Looking Afresh at the Olympic Games). This book enables the teacher to take as the theme for an 'evening' the history of the games beginning with the boxing-match between Pollux and Amykos, as described by Theocritus, and leading up to the fifteenth olympiad at Helsinki in 1952, passing by way of the medieval game of 'soule'.¹ A judicious choice of texts to be read aloud evokes the history of the games. Other 'presentations' can be prepared with the aid of this book. For instance, the Greek Games, with texts from Homer, Galienus, Aristotle and Plato; the modern Olympic Games, revived by Pierre de Coubertin from the first cycles held in Paris in 1900, St. Louis in 1904, London in 1908, etc., right up to the Games in London in 1948 and in Helsinki in 1952. Accounts of individual races can be closely linked with the history and significance of the games.

With the extensive documentary material reproduced in this publication, it would also be possible to organize several study groups on the general question of sport and physical culture.

Let us take the further example of *Regards neufs sur Paris* (Looking Afresh at Paris). There are many books about Paris. They are designed both to please the eye and to impart knowledge. Our aim has been to assist the adult education group-leader to organize a visit to Paris, since every year the adult education associations, including friendly societies, community centres, sports clubs, youth movements, cultural societies and similar rural groups, spend a few days in the capital. The *Guide bleu* commonly used on these visits is like guide books the world over: it indicates the sights and comments on them briefly.

We have endeavoured to plan cultural tours which will give the tourist both visual and intellectual pleasure. That is to say, we have concentrated on two things: the education of taste and artistic feeling, and the extension of knowledge through the questions that any active participant in these tours must inevitably ask.

First of all the Seine with its left and right banks: its history is the history of Paris. A visit to the Faubourg Saint Antoine will give an idea of the life of Paris under the

1. A game played with a leather ball containing bran.

Revolution and of the furniture industry. But Paris also has its factories, the biggest of which is the Régie Renault, employing 42,000 workers. An engineer takes visitors for a fascinating tour of the factories.

Fashion is another aspect of Paris. The big fashion houses are nearly all in the same district. The visitor from the provinces or abroad can learn about this industry on a conducted tour, during which he will be given details about each big firm.

What do Parisians eat? The answer will be supplied by a visit to the Halles,¹ a special plan of which has been prepared showing where to find the different sections, and explaining each building so that visitors can find their way about.

Another feature of Paris is its old residences. Wonderful examples of old architecture are hidden away in the Marais district which so few people know. Our group will be able to find them out, thanks to the publication *Regards neufs sur Paris*.

Along with the plan of each tour we give information, photographs and poems, as well as a list of films, all of which helps people not only to prepare for the visit but to derive full benefit from it by refreshing their memories afterwards and putting life into the discussions.

This publication can be said to provide an effective cultural stimulus before, during and after each tour. It helps the tourist to make an active approach, without in any way detracting from the pleasure of his sightseeing; it also helps him to feel and understand better, and so to reach a sounder judgment of what he sees.

For these reasons the plan of each tour is accompanied by a questionnaire which can be very useful for the group leader. For instance, the questionnaire will lead on from the visit to the Halles and its related problems to a study of the market in the visitors' own locality. The questionnaire on the visit to the Renault factories will prompt keener observation during the tour and will show members of the group how they can afterwards write up their visit and organize tours of other factories.

PREPARATION OF THE PUBLICATIONS

The preparation of our publications is not entrusted to a single specialist but to several persons, all of whom must be taking an active part in adult education work. We make a point of bringing together specialists in technology, science and the arts, as well as organizers of institutions or groups, to form a working team. Our contributors include critics, specialists in scientific research, film producers and directors, musicians and local leaders or workers who regard the right to knowledge as inseparable from the right to well-being. Working in close association with primary and secondary school teachers who are not content merely to teach in class with no thought for their pupils' subsequent careers, they organize cine-clubs or libraries in factories, study circles and sports teams. We cannot praise too highly the selflessness of many of France's primary school teachers who, in addition to their regular work, often act as town clerks in country areas and look after all after-school and out-of-school activities. They run the local amateur dramatics society, organize festivals, umpire basket-ball matches, act as film operators, introduce films and lead discussions. The French primary school teacher draws on an experience that makes him the most useful member in our team of contributors. The team also includes secondary school teachers who have suffered from the lack of understanding on both sides that cuts them off from peasants and factory workers and who do not want the benefits of culture to remain the privilege of one class; engineers who have no wish to be isolated from the rest of the world on account of their technical knowledge and who, being familiar with the work of the factory, know how great a contribution they can make to adult education, but are not afraid to admit how much they can learn from and teach to the men under their orders; artists who have been

1. Central market.

One of the books published in the series Regards neufs is devoted to the use of library facilities, book selection, and the more advanced adult reading (Unesco).

REGARDS NEUFS SUR
LA LECTURE
2

LA LECTURE

L'organisation d'une bibliothèque.

Le rôle du bibliothécaire.

Le choix des livres.

Lecture et éducation populaire.

Guide et club de lecture.

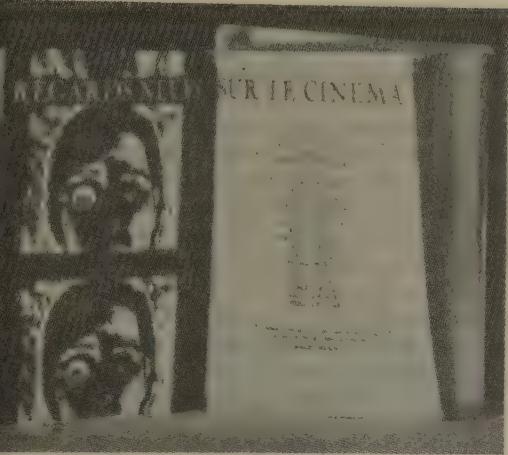
Les fiches de lecture.

La lecture collective.

able to re-establish contact with the general public and do not wish to entrench themselves in an art accessible only to a chosen few. All these bring their experience and ideas and together they sum up in each of our publications what is being or can be done in France today in the various fields of adult education.

Before going on to describe briefly the series of publications already issued, in the press, or in course of preparation, we should like to explain why we have made so broad a choice of subjects, thus laying ourselves open to the charge of scattering our efforts. We have already expressed our view that adult education should be rooted in real life, whose many facets should become instruments of culture. Travel (week-end trips or paid leave) opens up the way to a study of economic, political and social geography without in any way spoiling the pleasure of sightseeing. This was the aim of our publications *Regards neufs sur le tourisme* (Looking Afresh at Travel) and *Regards neufs sur Paris* (Looking Afresh at Paris). Sport is a social factor whose importance cannot be denied. *Regards neufs sur le sport* (Looking Afresh at Sport) and *Regards neufs sur les jeux olympiques* (Looking Afresh at the Olympic Games) show us how sportsmen and spectators alike can get the most out of sport. Photography, one of the most popular hobbies in France, is dealt with in *Regards neufs sur la photographie* (Looking Afresh at Photography).

There is an equally keen interest in social geography, which is the subject of *Regards neufs sur le milieu ouvrier* (Looking Afresh at the Working Class), and *Regards neufs sur le milieu rural* (Looking Afresh at the Countryside). We could give further examples in all fields, from the cultivation of taste and sensitiveness to civic training; the latter subject being covered by *Regards neufs sur la vie parlementaire* (Looking Afresh at Parliament), which explains how our democratic institutions work. All these subjects come within the orbit of adult education. The following are brief notes on the publications in our series which, notwithstanding their variety, form a coherent whole.



Regards neufs sur le cinéma is a handbook on the history and techniques of the cinema, designed for leaders of discussion groups as well as for adults wanting to improve their general knowledge without having to become specialists (Unesco).

1. *Regards neufs sur le tourisme* (Looking Afresh at Travel). Travel as a road to culture. How to travel. A bus tour. A walking tour. How to look at a town. How to look at a monument. The village in its local setting. Notes for outdoor clubs: 1 volume, 128 pages.
2. *Regards neufs sur la lecture* (Looking Afresh at Books). The organization of a library. The duties of the librarian. The choice of books. Reading and adult education. Reading guide and club. Annotated index cards. Group reading: 1 volume, 192 pages.
3. *Regards neufs sur le sport* (Looking Afresh at Sport). The elements of sport (civilization, social aspects, training and intellectual and aesthetic education). How to learn about sport (study circles, commentaries, films, etc.). What can be done by using the Tour de France as class-room materials, sport and general education, etc.: 1 volume, 224 pages.
4. *Regards neufs sur la photographie* (Looking Afresh at Photography). Artistic and technical handbook for the amateur photographer and notes on the cultural uses of photography: 1 volume, 160 pages with 24 plates.
5. *Regards neufs sur le mouvement ouvrier* (Looking Afresh at the Working Class Movement). Selection and presentation of texts: inquiries, poems, songs, literary texts, documents, etc., centred round a date or a period of the Workers' Movement (the rising of the Lyons silk-weavers or the *Commune*, for instance).
These annotated texts can be used by teachers in school curricula or in adult education activities organized outside school hours, or for those who have finished their period of schooling: 1 volume, 225 pages, 22 illustrations.
6. *Regards neufs sur les jeux olympiques* (Looking Afresh at the Olympic Games). Historical background of the games, with extracts from the work of Pierre de Coubertin the founder of the modern Olympic Games, together with the finest passages about the games (by 14 ancient and 17 modern authors, including the following champions: Jean Bouin, Paavo Nurmi, Jules Ladoumègue, Paul Martin, etc., and writers such as Jean Giraudoux, André Obey, Pierre Louys, Paul Valéry, etc.)
The programme of events, charts showing performances, prize lists, comments and comparative studies by Maurice Baquet, a national trainer, and Georges Magnane, winner of the Grand Prix for sporting literature in 1951: 1 volume, 51 illustrations.
7. *Regards neufs sur Paris* (Looking Afresh at Paris). How to visit Les Halles (the central market of Paris), how to find one's way about the different sections of Les Halles; how to visit the Marais district, within a stone's throw of the Seine. Fashionable

Paris, the Renault works, the Faubourg Saint-Antoine, a trip down the Seine on a steamer (*Bateau-mouche*), the cinemas of Paris and a selection of illustrated poems presenting Paris to the visitor. Photographs by Doisneau, special plans, designs, etc.: 1 volume, 256 pages, 60 illustrations.

8. *Regards neufs sur le cinéma* (Looking Afresh at the Cinema). A twentieth century art: studies and an anthology tracing the history of the seventh art. The cinema, the entertainment industry: study of the dangers of the commercial cinema, fiction, mystery films, etc. Index cards for the use of teachers: 20 cards outlining the history of the cinema as a factor in adult education. Documents: practical documents which will be needed by leaders for technical and practical guidance: 1 volume, 512 pages, 70 photographs.

9. *Regards neufs sur la chanson* (Looking Afresh at Singing).

- (a) Singing as an art; songs and literature. Anthology of songs and poetry. Street singing. The star singer as a legendary figure. Poems, etc.
- (b) Singing as a profession: composition of songs, records, broadcasts, publication. Royalties. Tours by singers.
- (c) Singing for pleasure's sake: the demands of song. Advice to choir conductors. Singing for young people.

Twenty-one songs with harmonization. List of records: 1 volume, 288 pages, 100 illustrations.

In the press: *Regards sur les métiers — le bâtiment* (Looking Afresh at Trades—The Building Trade)

- 1. Skills: masonry, carpentry, navvying, plaster-work, painting, paving, tiling (of roofs), plumbing, zinc-work.
- 2. Apprenticeship, salary, construction.
- 3. Organization of the building trade.
- 4. Future prospects.

List of films, books and pictures useful for getting to know and understand more about the skills concerned: 1 volume, 258 pages, 50 illustrations.

In preparation: *Regards neufs sur le monde rural* (Looking Afresh at the Countryside), *Regards neufs sur la radio* (Looking Afresh at the Radio), *Regards neufs sur le court métrage* (Looking Afresh at Documentary Films), *Regards neufs sur la danse* (Looking Afresh at Ballet), *Regards neufs sur le théâtre* (Looking Afresh at the Theatre), *Regards neufs sur l'entraînement mental* (Looking Afresh at the Training of the Mind), *Regards neufs sur la vie parlementaire* (Looking Afresh at Parliament).

THE PUBLIC REACHED AND THE RESULTS ACHIEVED

In France, the publication of books like these raises complicated problems. It is, of course, always important for a book to make an impact on what is commonly called 'the general public'.

Thanks to the sympathetic attitude of the Editions du Seuil, which did not hesitate to launch this series of publications, our movement has won support in entirely new circles.

In addition to issuing these publications, our movement has continued to organize national study courses where the same methods are employed. These courses train teachers who afterwards find it easier to make use of our publications. The educational tours undertaken by our instructors have also made our books more widely known. By all these methods we have been able not only to reach the readers we wanted but also to become better acquainted with them.

Our regular readers are: instructors in apprenticeship centres who are not content merely to teach, but also endeavour to make some contribution to adult education; instructors in the French coal fields; welfare leaders in workers' associations, works committees and welfare services in individual organizations; fourth-year student-

teachers taking courses in adult education and interested in after-school and out-of-school activities; librarians who look upon libraries not as cemeteries for books but as living centres where they can organize 'evenings', film shows, exhibitions and other activities; the leaders of rural clubs or youth and cultural centres, lay friendly societies, travelling cinemas, amateur dramatics societies, sports clubs and open-air or travel associations; in short, as varied a group of readers as the organizations they keep going, readers who are leaders and members of adult education centres which we want gradually to set on a broader footing without making any concessions to the habits of the general public.

Our methods must be of interest not only to French adult education leaders but, increasingly, to their counterparts in other countries. Our series has aroused keen interest in the international seminars of Unesco in which representatives of the Peuple et Culture association have taken part.

Our publications have met with success in Germany, Italy, Switzerland, Belgium and Great Britain, where our work is known and translations of our books are in preparation.

NOTES AND RECORDS

INTERNATIONAL

EGYPT

RURAL SERVICE CAMPS IN EGYPT

Every summer about 500 boys and girls from secondary schools in Egypt spend three weeks in Rural Service Camps, serving the agricultural communities. The programme was initiated by the Social Service Department of the Ministry of Education in 1950 (for girls) and in 1952 (for boys). Educational authorities wanted young people from the towns to become familiar with living conditions in the villages and to apply the knowledge of health and hygiene learned in the schools. They also hoped to awaken in young people a spirit of service and responsibility to the community.

Each year some camps are organized for boys and others for girls. The participants are chosen from a long list of applicants. Most of them come from Cairo, some from Alexandria and a few from smaller towns. Before the opening of the camps there is a training period in Cairo which lasts a week. The programme includes lectures on living conditions and general problems in the villages, talks on hygiene, health and agriculture.

The camps are held during July, for the most part in Lower Egypt. Campers are lodged in schools, the Ministry of Education being responsible for the camp. In general the camps have three staff members: in the boys' camps there are two social workers and one physical-training teacher, and in the girls' camps, one social worker, one physical-training teacher and one arts-and-crafts teacher. The Ministry of Education or the staff members get in touch with the officials in the area, determine the work project and camp activities and ensure co-operation with other governmental services, such as health and agriculture. They also contact private organizations in the area.

The work done by the campers varies greatly. In each camp, the first few days are devoted to getting acquainted with the villagers by visiting their homes or inviting them to camp. During this time, local committees are formed, and after a few days the committees start their field work.

Health

Attempts are often made to improve hygiene and health conditions in the village in co-operation with the local welfare centre. Campers make a simple social survey, visit all the houses in the village, check up on health conditions and help to clean dirty streets and dwellings. The children are given a daily shower, improvised by the campers, and shown how to keep their clothes clean. First aid is given to those who have cuts and small wounds. Children are encouraged to wear wooden sandals, which cost one piastre (about 3 cents). The girls assist women with their cooking and try to introduce new ways of preparing food. Special attention is given to the problem of people and livestock sharing the same rooms, and peasants are encouraged to construct separate entrances for cattle and make effective dividing walls between the living rooms and the stable. In the evenings, the campers present plays and puppet shows dealing with health problems.

Education

There are talks by educational experts, and people are encouraged to make better use of the various services provided by the local welfare and health centres or other agencies. In some villages, literacy classes are started, and every encouragement is given to a local teacher to continue his classes. Whenever possible, a small library is set up, help is given in obtaining books and a local person is trained as 'librarian'.

Sports and Games

Egyptian children have a great variety of local games. However, the exact rules of many traditional games have been lost. Campers try to revive old games, discover the rules for games unknown to them and invent new ones.

Arts and Handicrafts

The girls teach drawing, painting, modelling, embroidering, and house-decorating to small

groups of children. In each case, emphasis is laid on handicrafts for which local material is available. Sometimes it is possible to help with the development of traditional local crafts.

In addition to the above activities, some camps have a special work project, such as constructing a community centre or a playground. In one village a road has been built in co-operation with the local people. In another, campers helped collect money to finance the installation of a simple street-lighting system.

The impact of the camps on the village community is, of course, but slight, for three weeks is not a long period. However in some villages the local people are now carrying out health and recreation programmes started by the campers. But, the impact of the camps is greatest on the campers themselves. Many realize for the first time the difference between living conditions in the country and the town; and they learn in a practical way about the effort being made to improve the standard of living. Sometimes, when the camp is over, they form groups to study village problems.

Further information about the camps is available from: Mr. Ahmed Sanhoury, Social Service Department, Ministry of Education, Laroghli Square, Cairo, Egypt.

FRANCE

FILMOLOGY CONGRESS

An international Filmology Congress, organized by the Filmological Institute of the University of Paris, was held at the Sorbonne from 14 to 23 February last.

The Chairman of the Congress was Professor Mario Roques, of the Institute. The work was divided into two sections: (a) Objective studies of the influence of the film (under the supervision of Dr. Wall, of the Unesco Secretariat); (b) Problems of practical experimental research (under the supervision of Professor Henri Laugier).

A study was made of the psychological, sociological and aesthetic aspects of the cinema. The most important theme for the educationist was the study of the film as a vehicle for training and information.

Several meetings, attended by representatives—mostly educational experts—from Czechoslovakia, France, Italy, Luxembourg, Switzerland, United Kingdom, Uruguay, etc. were devoted to a discussion of the use of films in teaching. Although there were differences of opinion on certain points (suitability

of films for the presenting and conveying of ideas, danger of the emotional effects of films, etc.), the Congress as a whole was agreed that films provide a more powerful stimulus than can be supplied by the teacher's unaided oral explanations. It was unanimously recognized that the pedagogic and educational value of films depends to a great extent on the ability of the teacher using them.

Other questions which we can do no more than list in this brief summary were also discussed: the structure of educational films, the relation between sound and image, documentary films and educational films, visual perception and the understanding of the commentary, reality and simplification, film symbolism, etc.

A report of the work of the Congress will be published at a later date.

GREECE

ACTIVITIES OF THE DEPARTMENT OF POPULAR EDUCATION

The Department of Popular Education, set up in 1943 by the Ministry of Education, was not really able to begin work until 1952. In the course of 1951, however, it carried out studies and surveys on the results of the literacy campaign and the application of the fundamental education and adult education programmes. In view of the scale of illiteracy—a result of the war and the occupation—the Department of Popular Education decided that the provisions of an existing law, permitting the establishment of evening schools in all communities where there were at least five illiterate persons, should be applied more strictly.

Primary school teachers were sent a circular instructing them to take steps to wipe out illiteracy and to organize an educational campaign in their areas for adults who had not completed their primary schooling. Circulars were also sent to private organizations and institutions as well as to local authorities, in order to enlist the necessary financial support for this work.

Thanks to the efforts of the schoolteachers and the financial aid granted by the government, municipal councils and various private organizations, the position improved considerably during the years 1952/53 and 1953/54. The total number of schools for illiterate adults increased from 93 in 1951/52 to 387 in 1952/53 of which 360 were for illiterate adults and 27 for adults not having completed their primary schooling; by 1953/54, this figure had risen to 2,363, of which 1,278 were for illi-

terate adults and 1,085 for adults not having completed their primary schooling.

The number of students, moreover, increased from 5,035 in 1951/52 (4,500 men and 535 women between the ages of 12 and 20) to 7,406 in 1952/53 (6,600 men and 806 women between the ages of 12 and 35) and 63,729 in 1953/54 (42,272 men and 21,457 women between the ages of 12 and 50). The number of teachers employed in the schools during the 1953/54 school year was 1,049 of whom 705 were working on a voluntary basis.

The Department of Popular Education also took a census of the number of illiterate persons in communities of over 2,000 inhabitants. The following figures were obtained: average percentage of illiteracy amongst persons between the ages of 12 and 60, 19.70 per cent (men: 9.70 per cent, women: 29.70 per cent); average percentage of persons between the ages of 12 and 60 having attended the fifth or sixth year course of a primary school, 42.95 per cent (men: 52.40 per cent, women: 33.50 per cent).

A new law on compulsory primary education and popular education has now been passed in order to deal with this situation and speed up the elimination of illiteracy.

INDIA

YOUTH WELFARE

In order to encourage manual labour among the young, the scheme for Youth Camps and Labour Service by students was initiated at the first meeting of the Committee on Youth Camps and Labour Service held on 6 May 1954. Other meetings of the Committee were held in 1954, at which a uniform policy for the award of grants was decided upon.

So far a total grant of 229,464 rupees has been sanctioned for about 50 camps conducted in different parts of the country, in which about 10,000 youths have worked on projects of national utility, such as the construction of roads and canals, clearance of slums and ponds, repairing of old buildings and tanks, etc.

A grant of 22,000 rupees was given to the Agra University, for the construction of an open-air theatre at Meerut College, Meerut, and a swimming pool at VSSD College, Kanpur.

A grant of 13,000 rupees was made to the Uttar Pradesh Government, 10,000 rupees of which was to meet 50 per cent of the expenses of the Chancellor's Camps and the remaining 3,000 rupees those of the three sports organizations of the state.

A total of 13,150 rupees has been spent on the Youth Leadership Training Camps at Ranikhet and the Dramatics Camp at Andretta, organized by the Ministry of Education in June 1954.

PAKISTAN

VILLAGE DEVELOPMENT IN PAKISTAN

Since 1951, the Service Civil International (International Voluntary Service for Peace) has been sending international teams to Pakistan to undertake manual work projects of social significance. Because Pakistan is a rural country, the SCI hoped from the beginning to work in the villages. An opportunity came in March 1953, when the Government of Khairpur State invited the SCI to assist in its village development scheme.

After careful consideration, the SCI agreed to work in Babarloi, a village of about 200 people on the main road from Karachi to Lahore between Khairpur and Sukkur, 11 miles from the state capital. Life in Babarloi differs little from life in other Pakistani villages: a majority of the families make their living from the land; a few are shopkeepers; the women do embroidery work.

Although the team knew that work would include some educational activities, they preferred to begin as usual with a manual labour project and gradually take on other programmes. They suggested that work might begin by pulling down broken, delapidated houses which kept the streets dark and stuffy and were a menace to innocent passers-by. In spite of the promises made by the local leaders, only one villager came to assist.

The SCI team decided to obtain support and co-operation for their work by forming a village committee, which would help in planning. It soon became inactive and lethargic. Apparently, the people were used to forming committees, but with no results. Nevertheless, feeling strongly that there should be direct contact with the villagers, the team decided that open meetings should be held to discuss improvements, that the girls should visit people's homes, and that Urdu and Sindhi classes should be organized.

The opening meetings demonstrated that changes in village life might be brought about through the efforts of the refugee population which, because of previous experience and education, was more open to outside influences. Indeed, the greater part of those who attended the meetings were refugees; and only one or two people from the local Hindu and Moslem factions were present.

At the open meeting, the people of Babarloi made numerous suggestions: work they themselves could do, tasks requiring the co-operation of the SCI team, and tasks calling for state help. The SCI leaders agreed to discuss the latter with the officials—the Executive Engineer of the Public Works Department, the Director of Agriculture and the Director of Industries.

With their help the SCI planned its educational programme: health education, agricultural education and language and sewing classes. The programme of health education included a 'cleanliness day' and a campaign to encourage the use of cesspools. After the team promised its help for digging some 65 cesspools, the villagers themselves decided to dig rubbish pits and to throw rubbish into them rather than into the street.

Efforts in agricultural education were few; the team was asked to demonstrate the use of an incubator; and they encouraged the chief poultry expert to visit the village to give useful hints and simple advice and to show filmstrips.

Sewing classes for large numbers of children were held throughout the duration of the camp. Later, adult women came to special classes and the Director of Industries supplied raw materials for the classes and arranged for the sale of well-made articles. In a short time a needlework and embroidery co-operative was organized.

During their five months at Babarloi, the most useful service rendered by the SCI was to act as a link between the state and district officials and the villagers themselves. At present, another team is doing similar work at Manshera Tehsil, in the North-West Frontier Province of Pakistan.

PERU

FUNDAMENTAL EDUCATION INFORMATION AND DOCUMENTATION SERVICE

Previous History

At the beginning of 1953 the Directorate of Rural Education embarked on a programme of exchanges of information and publications with a number of bodies abroad, starting from the International Exhibition of American Literacy and Adult Education Material presented, under its auspices, by the Obas Centre of Educational Co-operation in January of that year. Since then the programme has undergone a process of progressive expansion culminating in the foundation of the Rural

Education Specialized Library and, more recently, of the Fundamental Education Information and Documentation Service.

Organization

The Rural Education Specialized Library functions through two organs—the Exchange Service for Information and Publications and the Fundamental Education Information and Documentation Service. The task of the first of these bodies is the assembling, and that of the second the distribution of material of every category from instruction leaflets to books. The Rural Education Specialized Library and its two services are now the direct responsibility of the Head of the Literacy and Adult Education Campaign.

Objects

The objects of the Fundamental Education Information and Documentation Service are as follows:

1. To file the reports, documents and in general all material produced by the Fundamental Education Centres and rural school units.
2. To serve as a documentation centre for Unesco, the Panamerican Union, CREFAL and other international bodies.
3. To circulate information in Peru on educational experiments being carried out in other countries.
4. To advise on questions submitted by teachers.
5. To inform bodies who so require on matters relating to fundamental education.

Bibliographical Resources

At the present time the Service holds over 10,000 bibliographical items emanating from international and regional organizations, from institutions in a number of American countries, and from literacy bureaux in Bolivia, Ecuador, El Salvador, Guatemala, Haiti and Mexico. It also holds a range of official and private Peruvian publications and a collection of books acquired by purchase.

Initiation of Activities

The Fundamental Education Information and Documentation Service began its operations with Information Days for the Rural Education Programme and a Film Cycle for teachers held in Lima from 19 January to 24 February, thus taking advantage of visits made by teachers to the capital during the school holi-

days. During the final week of the period, an exhibition of fundamental education material was on view.

Each of these functions drew attendances of over three hundred teachers from all parts of the country and the proceedings were reported in great detail in the national press. A booklet containing a digest of all the lectures given is in course of preparation.

Bibliographical Information Bulletin

The Rural Education Specialized Library has already published four numbers of this bulletin which met with a very favourable reception from teachers.

Henceforward the publication of the bulletin will be the responsibility of the Fundamental Education Information and Documentation Service.

'Selections' Series

The first number of the *Selections* series—on *Country Cooking Recipes*—was issued by the Library. From now on, the Service will continue to issue successive numbers on other subjects.

UNITED KINGDOM

SUMMER SCHOOL IN HEALTH EDUCATION

A summer school will be organized at Neuadd Reichel, Bangor, North Wales, from 16 to 26 August 1955, under the direction of Dr. John Burton, Medical Director of the Central Council for Health Education. The theme will be 'Opportunities and Methods in Health Education'. The programme has been designed to help participants to make the best possible use of all health education opportunities in the home, the school, the hospital, the factory and the community, and to improve their acquaintance with health educational methods and media. Some keynote lectures will be given, but the main work of the school will be done in discussion groups under skilled leadership. Groups will consider the planning and conduct of health education programmes for differing conditions and circumstances. Demonstrations of modern methods of teaching and publicity, practice in public speaking and group leadership, and practical sessions for the construction of a wide range of health education material will be included in the programme.

Films and exhibitions. A library of films and filmstrips of value in health education will

be provided, and programmes of selected films and request screenings will be arranged. There will also be displays of posters, pamphlets and exhibition material and a bookstall.

Observation visits. If possible observation visits to see health education projects in action will be organized.

Students' committee. A joint committee of tutors and representatives of students will be formed to ensure the greatest flexibility of programme.

Delegates. The school is reported to offer an almost unique opportunity for the field workers in all branches of health education in Great Britain and other countries to meet to discuss mutual problems and exchange ideas, and this is felt to be one of the most valuable functions of the course. It should be of particular value to medical officers and nurses in the Public Health Service, in hospitals and industry, sanitary inspectors, health education officers, welfare officers, social workers, lecturers in training colleges, teachers and other key people.

Neuadd Reichel is the Hall of Residence for men students of the University College of North Wales. It is situated on the outskirts of the small cathedral city of Bangor. Efforts will be made to combine an attractive social programme with a valuable and interesting course. The inclusive cost of the course per person will be £17 6s. 6d., £2 2s. od. of which is payable on registration and is not returnable after 30 June, except in cases of personal illness, when a medical certificate will be required. Application to attend the school should be made to the Medical Director, The Central Council for Health Education, Tavistock House, Tavistock Square, London, W.C.1.

A highly successful seminar on 'The Principles, Methods and Media of Health Education' was held at Passfield Hall, London, from 19 to 23 April 1955, with participants from 21 countries. The seminar was organized by the Central Council of Health Education which provided the lecturers and gave the demonstrations of methods and media available.

The Central Council for Health Education is a voluntary organization supported by the Ministry of Health and the Local Authorities of England, Wales and Northern Ireland. Its main purpose is to serve those working in the field of health education and to help them with advice and information, in-service staff training schemes, vacation schools and conferences, media for teaching and publicity, etc. It has a staff of officers specially experienced in its various spheres of activity who are avail-

able to give expert advice and assistance. It had organized last April (19 to 23) a residential seminar on 'The Principles, Methods and Media of Health Education' intended for public health workers from overseas and especially designed to help them make the best possible use of all health education opportunities, to improve their knowledge and skills in the use of educational methods and media, and to provide guidance in the preparation of community health education programmes.

U.S.A.

LIBERAL ARTS CENTRE FOR ADULTS

The first 'non-credit' liberal arts school for adults in the country—the Whittier College Liberal Arts Centre for Adults—has, at the time of writing, 180 enrolments.

Although 120 took part in the experimental programme last semester, the increase to 180 this semester is especially significant since it is the first time tuition has been charged. Tuition is \$12 for individuals and \$18 for couples. There are no educational prerequisites and the following range of occupations

are represented: contractors, housewives, bank presidents, insurance men, secretaries, teachers, salesmen, lawyers, engineers, retired citizens, ministers, manufacturers, plumbers, machine welders and medical doctors.

No teachers or lecturers are present in the non-credit courses, and individuals within the group take turns in leading the informal discussions. Long homework assignments and textbooks are eliminated in favour of films, recordings and brief essays which establish a common frame of reference.

The 'World Affairs' programme at present appears the most popular, as four discussion groups have formed for this programme. 'Jefferson and Our Times' and 'Ways of Mankind' come second with three groups having formed in each of these. Only one group has formed in the 'Ways to Justice' programme. The average group has about 18 in it. Each discussion group meets in the evening once a week. This venture in adult education which seeks to develop a free and responsible citizenship through informal discussion groups, was made possible at Whittier College by a grant from the Fund for Adult Education, an independent organization established by the Ford Foundation.

UNESCO NEWS

EVALUATION OF THE DELHI PUBLIC LIBRARY

The Social Sciences Department of Unesco and the Libraries Division of the Department of Cultural Activities will shortly be starting a project, in co-operation with the Library Board of the Delhi Public Library, to evaluate the work of the Library during the five years of its existence. This will be an important pioneer project as far as Unesco is concerned—to study scientifically the organization, services and achievements of a cultural institution which has been established as a Unesco project.

Mr. Frank M. Gardner, who will direct the Unesco Public Libraries Seminar to be held in October 1955,¹ will first spend a month in India studying one stage of the evaluation, with a view to presenting his findings as a working paper for the Seminar. The full development of the surveys which form the basic part of the evaluation will be continued for many months—largely, it is hoped, in co-operation with the Social Sciences Department of the University of Delhi.

THE INTERNATIONAL CAMPAIGN FOR MUSEUMS

On 21 and 22 April 1955 several experts invited by Unesco and the International Council of Museums (ICOM) met to plan a programme for International Museums Day or Week in 1956, to publicize the growing importance of museums in the lives of people throughout the world.

One of the important aspects of this campaign will be to make clear to all that museums are not only repositories of cultural material but also effective agents of general education. The growing importance of this aspect of museum activities will be highlighted during this period.

The experts present at this meeting included Messrs. F. W. Wallis, President-Elect of the British Museums Association; S. Lorentz, Director of the National Museum, Warsaw (Poland); S. Abdul-Hak, Director of Antiqui-

1. See 'Notes and Records', Vol. VII, No. 2, April 1955.

ties, Damascus (Syria); Mrs. V. Han, Secretary of the Association of Museums of Yugoslavia; G.-H. Rivière, Director of ICOM; and A. Léveillé, Director of the Palais de la Découverte, Paris (France). Observers from several other countries were also present.

VOLUNTARY WORK CAMPS

The Eighth Conference of Organizers of International Voluntary Work Camps was convened by Unesco from 17 to 19 March at the Institut National d'Education Populaire at Marly-le-Roi, France. At the Conference, delegates from 28 organizations voted that the Co-ordination Committee for International Work Camps should continue to publish the mimeographed bulletin entitled *Work Camps and Fundamental Education*. This bulletin, published three times a year, will carry articles describing five pilot projects for youth action in fundamental education.

The Conference also approved plans for a Pilot Work Camp, to be organized in July by the Co-ordination Committee in co-operation with the Arab States Fundamental Education Centre in Egypt.

According to statistics published by the Committee, in 1954 over 30,000 young people assisted in manual labour projects related to village development schemes in India. Another 2,500 young people did social, educational and medical work with migrant workers and minority groups, within the framework of governmental and voluntary fundamental education projects in economically underdeveloped areas.

UNESCO GROUP TRAINING SCHEME FOR FUNDAMENTAL EDUCATION (MYSORE)

The second and final course under this scheme ended on 15 May 1955, and the 15 participants returned to their own countries in Asia, Australia and New Zealand.

As in the first course,¹ the training included lectures and discussions, with a strong emphasis on practical work in the villages in the area. Whereas, however, the first course was primarily intended to train younger persons (aged 24 to 30) for international technical assistance work, the second course was made up of older persons, already with some experience, who were to return to work in their

own countries as administrators and organizers in fundamental education.

UNESCO YOUTH TRAVEL GRANTS

In 1955, Unesco is continuing the Youth Travel Grant Scheme, initiated in 1952. Under this scheme grants will be made for the travel of representatives of youth and student organizations chiefly to regions other than their own, for participation in study groups, seminars, conferences and other projects which relate to various parts of Unesco's programme. For the first time this year the organizations through which the grants are made are required to propose a programme of study for the recipient of the grant which may cover a period of three to six months before or after the specific activity to which the grant has been related.

Forty grants have been approved for candidates belonging to 19 international organizations. The activities and fields in which they will be participating and studying cover a very wide range. Several of them are concerned with fundamental education and community development. For example, a candidate from Mexico, to be selected by the American Friends Service Committee, will be enabled to travel to El Salvador for participation in his organization's project which covers the encouragement of community responsibility and democratic processes through women's groups, men's groups, youth projects, the organization of adequate health services, experimental gardening, adult literacy classes, development of small village industries, and co-operation in the Unicef milk programme.

Two grants have been awarded to the World Assembly of Youth. One will be made available to a candidate from Colombia and the other to a candidate from Lebanon. Both will participate in study courses concerned with agricultural and village development, and industrial and town organizations at the WAY Ceylon Centre in 1955 and 1956. The programme of the Ceylon Centre aims at satisfying the great need for trained and experienced youth leaders, and will be run with the co-operation of the United Nations Technical Assistance Board, Colombo Plan Office, University of Ceylon, Ceylon National Youth Council and other bodies.

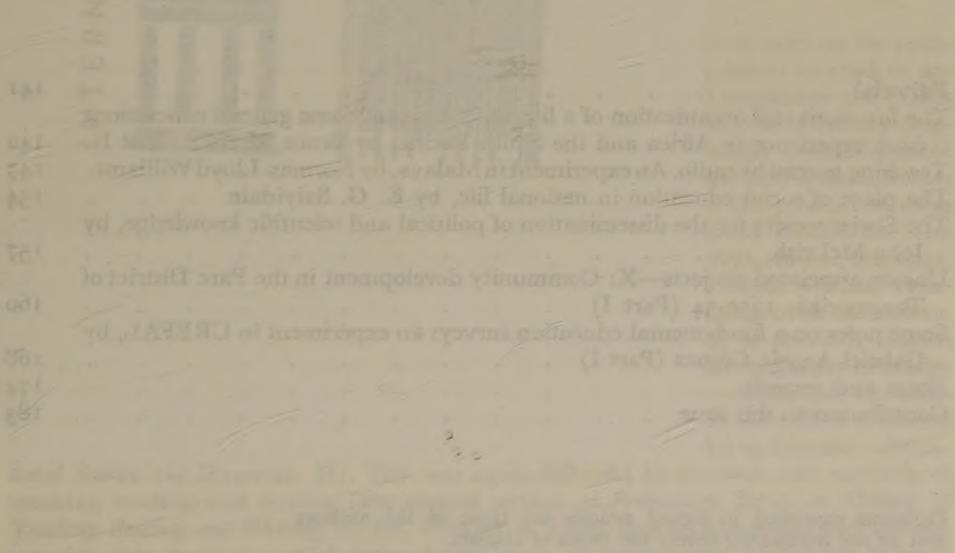
1. See description of programme in Vol. VII, No. 1, pp. 27-31.

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education 1954

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УЧИТЕЛЬСТВО



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C O N T E N T S

Editorial	141
The functions and organization of a literature bureau. Some general conclusions from experience in Africa and the South Pacific, by Bruce Roberts (Part I).	142
Teaching to read by radio. An experiment in Malaya, by Norman Lloyd Williams.	147
The place of social education in national life, by K. G. Saiyidain	154
The Soviet society for the dissemination of political and scientific knowledge, by John McLeish	157
Unesco associated projects—X: Community development in the Pare District of Tanganyika, 1950-54 (Part I)	160
Some notes on a fundamental education survey: an experiment in CREFAL, by Gabriel Anzola Gómez (Part I)	168
Notes and records	174
Contributors to this issue	183

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